
ASSYRIAN CHURCH OF THE EAST • DIOCESE OF CALIFORNIA
MAR AWA



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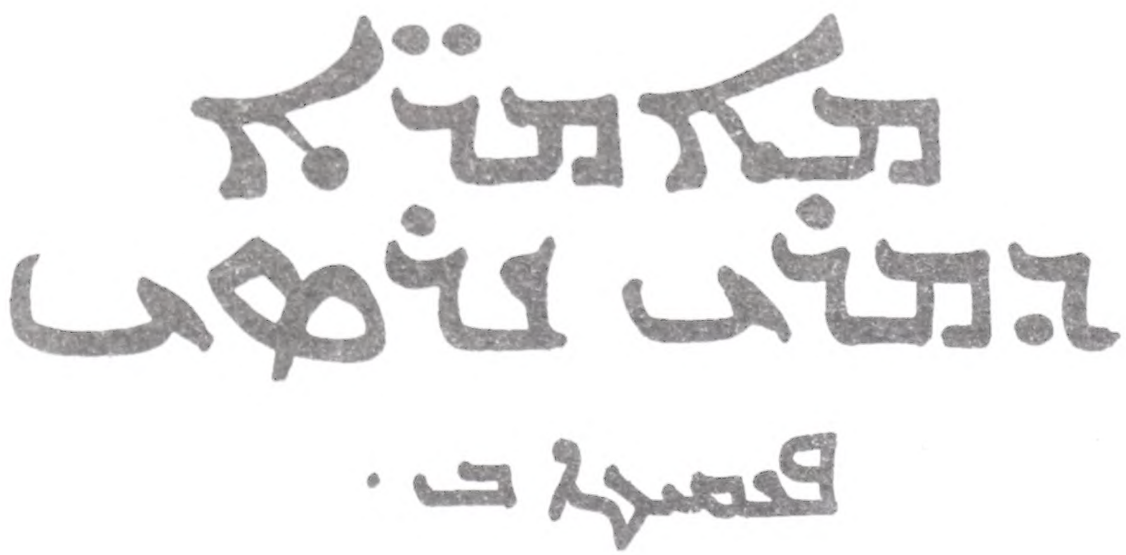
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Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

Homilies of

MAR NARSAI

Vol. 2



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Homilies of Mar Narsai

By the authority of

✚ HIS HOLINESS MAR ESHAI SHIMUN XXIII

Catholicos Patriarch of the East

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DEDICATED TO THE AUTHOR, MAR NARSAI, TH
HARP OF THE SPIRIT; THE UNIVERSITY OF
N'SIWIN, WHICH HE FOUNDED; THE PROFESSOR
SCHOLARS, SAINTS AND MARTYRS, PRODUCT O
THIS FAMOUS SCHOOL, WHO CARRIED THE
GOSPEL OF MARAN ESHOO M'SHIKHA AND TH
TORCH OF LEARNING TO THE FOUR CORNE
OF THE EARTH.

INTRODUCTION

In studying the history of the Church within the Roman Byzantine Empire, as witnessed by the respective ecumenical councils (especially following the era of Emperor Constantine) the political intrigues which dominated them and the inconsistencies of their pronouncements are so obvious, that one is gripped by a feeling of futility in trying to rationally analyze their actions, when reviewed in the context of the Gospel.

One is often forced to question the fact whether the political conversion of Emperor Constantine has really been to the benefit or the detriment of the Messianic faith?

Notwithstanding, in writing an introduction to a work such as the present, in order to understand fully the meaning of the text, and the circumstances which motivated the author to commit to posterity his side of the case, one has to present, though briefly, all the facts from both sides, whether they coincide or differ.

As we have already mentioned in the introduction by Dr. Alphonse Mingana, which we have translated from Aramaic into English, that he has given as vivid an account of the history of the period and the life of the author as is possible to glean from the scarce literature now available.

It is indeed one of the great tragedies of history that of the enormous literature of this Holy Church, dealing not only with the dispensation of Christ, the early history of the Messianic Church, but also with the knowledge of the ages whether in philosophy, science, literature and the history of civilization, should through the vicissitudes of history only a tiny portion of these be extant today.

Among these is a small portion of the writings of our prolific author Mar Narsai, and which is the subject of this introduction.

THE HISTORY OF THE PERIOD AND THE LIFE OF THE AUTHOR

The conversion of Constantine (if we may call it so) marked the beginning of a great change for the Christian Church within the Roman Empire. The Christian faith which hitherto had been a persecuted religion and very much of a minority in the Western part of the Empire, now all of a sudden under the Imperial aegis became politically the dominant religion of the Empire.

Caesar, was the incarnate God of the Latin mythology, and since the ruling Caesar in the person of Theodosius II the first Emperor to be baptized in the faith of the Holy Trinity, and racially a Latin, and a champion of the Papal See, had now declared the Christian faith by Imperial Edict to be the official faith of the Empire, missionary enterprise was henceforth rendered

meaningless, since the opulent and influential families of the Empire would of necessity emulate the example of their master if they were to retain their status, and the populace would likewise follow their example.

As Edward Gibbon has related so well the events that followed this edict, namely, how the bishops and clergy took an active part in the persecution of pagans and the destruction of their temples. Holy Martin[1] of Tours, says Gibbon, marched at the head of his monks destroying pagan temples and shrines.

The Imperial Court of Byzantine is distinguished in the history of all periods for its immoralities, deceits and corruptions. The Emperors were for the most part under the influence of immoral women and corrupt eunuchs, who in actual fact ran the Empire and ruled the Church.

Gibbon has written extensively on the various aspects of the history of this period and this is what he says about Theodosius II[2] who reigned during the Cyrilian Monophysite controversy, namely, the Council of Ephesus: . . . "But the Romans had so long been accustomed to the authority of a monarch, that the first, even among the females of the Imperial family, who displayed any courage or capacity, was permitted to ascend the vacant throne of Theodosius. His sister Pulcheria, who was only two years older than himself, received at the age of sixteen the title of "Augusta;" and though her favour might sometimes be clouded with caprice and intrigue, she continued to govern the Eastern Empire nearly forty years; during the long minority of her brother, and after his death in her own name, and in the Name of Marcian, her nominal husband". . . . Pulcheria alone discharged the important task of instructing her brother in the arts of government; but her precepts may countenance some suspicion of the extent of her capacity or the purity of her intentions". . . Arcadian and Honorious had been assisted by the guardian care of a parent, whose lessons were enforced by his authority and example. But the unfortunate prince who is born in purple must remain a stranger to the voice of truth; and the son of Arcadius was condemned to pass his perpetual infancy encompassed only by a servile train of women and eunuchs. . . . Separated from the world by an impenetrable veil, Theodosius trusted the persons whom he loved; *and as he never perused the papers that were presented for his Royal signature, the acts of injustice, the most repugnant to his character, were frequently perpetrated in his name."* The author also speaks of the immoral life of both Pulcharia and her brother Theodosius and for which they had been censured by Patriarch Nestorius, thus bringing upon himself their fury and undying hatred, especially that of the unforgiving and unprincipled Pulcheria.

It was in this atmosphere that the equally unprincipled Cyril,Patriarch of Alexandria whom Gibbon says spent more than sixty thousand pounds in gold to bribe the Imperial ministers and eunuchs, and who carried in his

bosom the flame of consuming jealousy and undying hatred for the Patr archal See of Constantinople, and which he had inherited from his uncl Patriarch Theophylos, who had also similarly engineered the expulsion of th predecessor of St. Nestorious, Patriarch St. John Chrysostom to the Caucasu among the ridges of Mount Taurus.

This order was carried out under Emperor Arcadius and, who accordin to Gibbon was under the "absolute dominion of his artful wife Eudoxia. "The hatred of the immoral Eudoxia against St. Chrysostom was motivate by the fact that the latter had denounced the honours addressed to her statu placed almost within the precincts of St. Sophia.

But the unprincipled and cruel Theophilos was so unsatisfied even wit this inhuman treatment meted on this saintly man, that after his expulsion he wrote a big volume, says Gibbon, accusing Patriarch Chrysostom, amon other things of "having delivered his soul to the devil (an accusation that eve Cyril was unable to level against St. Nestorious) and pleads with the Emperc that some other punishment, adequate (if possible) to the magnitude of h crime be inflicted on him."

Chrysostom also like Nestorious was hunted and persecuted by Imperia orders. He was moved from the Caucasus to the extreme desert of Pethyu He died on his way to Camona in 407, A.D.

It was during his exile in the Caucasus that he wrote his famous letter t Bishop Theodore of Mopsuestia in which the exiled Patriarch[4] testified tha "he can never forget the love of Theodore, so genuine and warm so sincer and guileless, a love maintained from early years," and thanks him for th efforts that he had made to obtain his release, and ends his correspondenc with the memorable sentence: *"Exile as I am I reap no ordinary consolatio from having such a treasure, such a mine of wealth within my heart as th love of so vigilant and noble a soul."* As the late Dr. Swete points out, say Mingana, higher testimony could not have been borne, or by more competer a judge.

The duplicity of Emperor Theodosius and, indeed, of the prelates wh attended these councils and passed these unjust and inhuman verdicts can b gauged from the fact that, despite all the accusations of heresies and c unchristian life levelled against Patriarch Chrysostom and under which h died; yet long after his death, in 437, his relics are brought to Constantinop by the order of the supposedly repentant Theodosius, and Chrysostom is no declared an outstanding orthodox doctor and canonized. This seemingl pious act on the part of Theodosius and the leaders of the Church who ha betrayed their trust by obeying the Imperial command rather truth an justice which constitute the focal point of the Messianic faith, was clearl motivated not by a pang of conscience, but by political motives.

The Monophysite controversy unleashed by the council of Ephesus had already separated from the adherents of that council, millions of Christians both in the Byzantine and the Persian Empires. In addition to this, in Constantinople itself, St. John Chrysostom had a strong following known as the Yaukhanaye (Johanites) and who at the time of the expulsion of their revered Patriarch, had actually fired the Cathedral and the Senate house.

Thus, the peace and security of the Empire was now seriously threatened by the alienation of such a great number of its citizens, hence, the logical expedient action of appeasing the followers of St. John Chrysostom and, thus preventing them from joining forces with the millions who remained loyal to the Apostolic faith as maintained by St. Nestorious.

Indeed, this absolute obedience (or more true say, subservience) on the part of the Western Church to Imperial edicts is further witnessed by the fact that the Latin bishops during the fourth century at the Council[5] of Rimini in Italy subscribed to Arianism (a doctrine declared heretical by the Council of Nicea) since this was now favoured by the Emperor of the day.

And, furthermore, during the short lived apostasy of Emperor Julian, the Western armies, says Gibbon, also apostasized following the example of the Emperor, while those in the Eastern part of the Empire remained loyal to their Christian faith.

NARSAI'S ACCOUNT OF THE COUNCIL OF EPHESUS

As we have already stated, Mingana has given as full an account of Mar Narsai and the history of the period as is possible in the circumstances. But in order to make it more facile for the reader to understand his reasoning, it is necessary to give a short account of his life and work and the period in which he lived.

Narsai was born about the year 420 A.D. in the village of Ain Dulbe, in the district of Nuhadra, diocese of Khdawai (Dohuk) near Mosul, Iraq. He studied and taught in the College of Urhai. When this school was closed by the order of Emperor Zeno the Isaurian in the year 457, Narsai along with the professors and scholars, moved to the city of N'siwin (Nisibin) which was then under the Persian rule, and here established the university known by the name of that city, and whose fame in succeeding centuries spread throughout the world.

The Christian Church within the Persian Empire had enjoyed considerable peace during the first three centuries of its history, and despite the opposition on the part of the Mazdean priesthood yet the Persian Emperors being aware of the principles of the Messianic faith, namely, of obedience and loyalty to authority in all secular matters, and the peaceful nature of its adherents; were so well disposed towards the new faith, that as early as the

middle of the second century, the decision of the Emperor of the day t grant the Christians the status of Melet, viz, a unit within the Empi possessing considerable measure of political rights, that the execution of th decision was delayed till a future date only because of a campaign which h had undertaken against the Romans.

The alliance of Emperor Constantine with Christianity, however, com pletely changed this picture, and the summoning of the Council of Nicea i 325 A.D. which was attended only by a few representatives from the Churc in the Persian Empire, intensified the Emperor's suspicion against th Christians in his domain.

Thus in the year 339 a severe persecution by the order of the Empero was unleashed against Christians within the Empire. On the day of Passove the Patriarch Mar Shimun Bar Sabbai, along with five bishops and hundred minor clergy, sealed their testimony with their blood.

This persecution lasted till 383 and hundreds of thousands of Christians clergy and laity alike, suffered martyrdom.

Another severe persecution, though of shorter duration, was unleashed in 420 under Yezdagar I (the wicked) and Bahram V surnamed Gur. In the yea 448 another terrible persecution was decreed by Yezdgard II son of Bahram

In karkha d'beth Slukh (present day Kirkuk) and on a mound outside the city, ten bishops and 153,000, others are said to have suffered martyrdom The slaughter lasted several days. The redness of the gravel of the hillock i said to have been caused by the blood of martyrs. A martyrium was built over the spot.

Edward Gibbon has recorded an event which occured during this perio whereby Theodosius II wrote a malicious letter to the Persian Empero making claim to and demanding the protection of Christians in his realm. This letter, says Gibbon, is still extant in the Vatican archives with a footnote thereto by the author saying, that he wrote this letter in order to infuriate the Persian Emperor and thereby incite him to some severe action against the Church and its adherents within the Empire, for their refusal to adhere to his edicts concerning the decrees of the Council of Ephesus.

Whether this action of Theodosius caused the unleashing of this persecu tion or not is immaterial, but the very act is indicative of the fact that the lip service paid to the Christian faith by the Byzantine Emperors was motivated by political expediency while in actual fact they were far removed from Christ and his teaching. In the words of our Lord: "This people honour me with their lips, but their heart is far away from me. And they worship me in vain when they teach the doctrines of the commandments of men." (Matthew 15:8-9.)

Indeed, this corruptive and poisonous seed sown within the Western Church by Byzantium has continued to yield bitter fruits for that Church and Christianity as a whole, and of which we shall speak later.

It was under these circumstances and in this atmosphere that Mar Narsai wrote his following account of the Council of Ephesus and which basically is in accord with that presented by Edward Gibbon, and other unbiased Western historians. These, Narsai has written in metre, in Meemra (homily) nine "On the Holy Fathers" Mar Deadoros, Mar Theodoros, Mar Nestorious. and which we have translated in verbatim. Speaking of the controversy between Cyril of Alexandria and Mar Nestorious and the part played by women in the condemnation of Nestorious, Narsai says: "False witnesses chose deceivers in the judgment of the righteous, in the same manner as Jezubil did in the case of Nabuth. Woman killed Nabuth for his garden, and the righteous (man) women persecuted from his priestly rank. Fraudulent priests hired women in the sham judgment, and they made them advocates of lies. For gold they sold the truth which cannot be sold, between the seller and purchaser they calumniated the righteous. The mute money deprived the righteous (man) of peace, and despite the fact that it (the money) is dumb, yet it raised its voice against justice.

"Woe! unto righteousness how silent it was before its oppressors, and it could not confute the fraud boldly as it was apt to do.

"Oh! how awful is the iniquity which priests worked against priests, and they did not fear nor shudder from the priesthood they were ministering. . . The wicked jealousy of the wicked men hated the one who was true because of the word of faith which he interpreted rightly. The head of Egypt (Cyril) was sick and feebled by this news, as he heard the voice that determined his malady (heresy) he was jealous and furious. The Egyptian saw that the probing of his words (revelation of his errors) was a sound remedy, and he did not favour the salutary words.

"Why does he proclaim two names, the Word and the Flesh, and whom does he proclaim in the likeness of the servant and the Creator?

"Why does not he say that Mary is the Mother of God? That she bore the eternal according to the flesh, for He became flesh!

"This was the reason for the jealousy of the Egyptian, and because of this he hated the righteous, as if he was wicked!" [6]

Commenting on the action of those who excommunicated the three great Fathers, namely, Deadore, Theadore and Nestorious, Narsai epigrammatically says, in the days of neither of them was there an ecumenical Council, and no command (Royal) for legal inquiries by the priests.

Three ecumenical Councils were convened in the land of the Romans, and the history of each of them is known and the reason is made plain. One

of them was summoned by Constantine because of the impiety that burst forth from the mouth of Arius. The Second, was in the days of Theodosius concerning the babblings of Macedonius.

The third, was during the reign of the two kings, and the reason for that was the jealousy of the Egyptian. These are the three councils which took place in the three periods, and in none of them were present the men whom I have mentioned. During the first none of them was born, and who can pass verdict on him who is not yet born. During the second, none of them had yet attained any position of importance, therefore, it is evident that the council did not call them to trial.

And during the third, they had already departed this life. Who is, then, so insane as to condemn one who is dead?

Thus, the reason for the vengeance which abounds with curses,[7] speaks for itself. Let us, therefore, seek the reason why they curse the righteous men? Why are these foolish men perturbed against the righteous, and these men who hate righteousness mock at those who are good?

Why do they speak falsely and say that their writings are not true, when they know full well that their works (truth) shine forth like the sun!

Why did they trump up charges to pass excommunication on him (Nestorious) in council, for there was no one to denounce their unjust action? And if they call the the council ecumenical, what relation has this to men who were already dead? For if they pretend to inquire into the case of Nestorious, lo! even he did not hear the cause for his condemnation. He was never brought before the tribunal that condemned him for no cause, for he was dead long before his judges passed their unjust verdict! Behold! whoever witnessed an action such as now taken by the priests who condemned the accused without bringing him to trial?

The judges acted unjustly in this tribunal, and because of the accuser (Cyril) they were afraid to speak the glaring truth, and from the Egyptian the wise men were ashamed, and their dread of women terrified them from speaking the truth!"

ERROR BREEDS ERROR

It has rightly been said that error breeds error. The councils which followed that of Ephesus, such as the Robber Synod, and others that succeeded it, between the Greeks, the Latins and the Monophysites, resulted in additional splits, accusations of heresy and excommunications against one another.

The fact is that no heresy and no split ever emanated from the Syriac Church (Church of the East) but that all these have been of Greek and

Byzantine origin, and the Western Church even in our time is still beset by new heresies and endless splits.

Indeed at the Council of Chalcedon, following the death of Theodosius II, when the Greeks and the Latins finally found themselves free to repudiate the Monophysite confession of a single nature in Christ to which they had previously subscribed (either due to personal bias as in the case of the Roman Pontiff who had a score to settle with Patriarch Nestorious, or out of fear as in the case of John Patriarch of Antioch who had been threatened by the Emperor with expulsion as in the case of Chrysostom and Nestorious), now they rejected that confession and reverted to the original profession of the duality of natures in Christ. Ironically, the very confession for which all three of them had accused Patriarch Nestorious of heresy; and now the Greeks and the Latins themselves were being accused of the same heresy by the Monophysites and labelled with the same misnomer, all three of them had applied to the Church of the East "Nestorians."

This was to be followed by a final split between the Greeks and the Latins on the doctrine of the filioque introduced by the latter during the eleventh century.

The rise and the astounding spread of Islam, for the first time, since the days of Constantine placed Western Christianity in a defensive position and with it brought a lull in the theological internecine strife which had marked its whole history of the intervening centuries. But no sooner than the yoke of Islam had been overthrown in Europe, that an acrimonious controversy accompanied by unprecedented acts of violence broke out in the Latin Church itself; this time under the guise of reformation while in reality, as is evident from the history of the period itself, it was a struggle for power and the wealth of Europe. Once again the accusations of heresy, corruption, and other vindictive epithets were traded between the two parties, namely, the Roman Catholic Church and the, so called, Reformers, later known under the general name of Protestants.

Just like in the past many an innocent person paid the extreme price. They were burned at the stake or otherwise tortured in the name of Christ and His Holy teaching, by both sides.

The purpose of this introduction is not to pass judgment on the righteousness of the cause of either side, but merely to point out that acts of injustice, betrayals and cruelty have always redounded. That the expulsion and martyrdom of SS Chrysostom, Nestorious, or the excommunication of men long dead, such as, Deadore, Theodore, did not prevent endless heresies and splits within the Western Christianity, whether it be Manicheism, Marcianism, Arianism, Appolinarianism, Monophysitism, Chalcedonianism, Protestantism, Sectarianism or indeed any other ism!

The fact is that all these were the product of the Platonic Paganis philosophy of the School of Alexandria, and their repercussions ha continued within the Western Christianity to this very day; culminating in t endless heresies and sects existing in our own day along with the ne Atheistic theology of a "dead God" and which claims as its basis the doctri of a born and dead God as declared by the Council of Ephesus.

In this context, we are quoting a pertinent passage from the introductio which we wrote to the book of 'Marganitha[8] P. Xi . . . "Interestingly enoug as will be observed from the arguments presented by Mar Audishau himse this is the prime reason why the Church of the East has accused t Theopaschites of heresy; maintaining that the term 'Mother of God' and th of a born and dead God is unscriptural, and also metaphysically impossible

God, is indivisible by nature and attributes and, therefore, if God die He must have died by nature, then how could He rise again?

Our hope, then, is indeed in vain! In the words of St. Paul the Apostl "But though we or an angel from heaven preach any other gospel to you tha that we have preached to you, let him be khrim (accursed). (Galations 1:8.) an angel is accursed, how much more man![9]

MINGANA'S INTRODUCTION

We have noticed that while Mingana speaks with the greatest admiratio about Narsai's profound learning, unique style, his tremendous accomplis ments, and his deep spirituality, to quote: . . . "On this issue one is at a lo to find appellation to honour this man of profound acumen who has amaze the whole world by his eloquence, power of reasoning and renown. Only th titles given to him by the doctors that came after him can render him th praise and honour, though even these fall short of attributing such praise the sweetness and perception with which all his homilies are tempered. The called him 'the harp of the spirit' and, 'the tongue of the East.' Behold! th minuteness and the depth of his mind, the overflow of his abundant wisdon the beauty of his discourse, the flaming warmth of his mind, the astoundi learning of his words and phrases, have always left the reader and the hear in perplexity of mind."

Mar Yacob Manna, a learned Chaldean Uniate bishop, says thus concer ing Mar Narsai and his writings: . . . After enumerating his writings which w have already listed elsewhere in this introduction, he says: "He becam especially renowned by the twelve volumes of his awe-inspiring homilies deep perception, numbering three hundred sixty in all, and in which h showed the length of his arm, the beauty of his discourses and the sublimi of his mind. Like an eagle of sharp vision he soared higher and higher and w always ascending. Alas! but many of his writings were destroyed. And tho

which he composed in Urhai were burnt. And yet some of his writings have been credited to Aprim or Yacob Dasrugh."[10]

Yet, he, Mingana, is critical of Narsai's theology which he calls 'Nestorian' and condemns it in the harshest terms. However, we must remember that when Mingana expressed this opinion, he was a Chaldean Uniate priest and, therefore, he had to please his Latin masters, under whose authority and at whose expense he published the forty-six homilies of Mar Narsai which we have already commented on in the translation and of which we shall speak more later.

The falsity of these accusations and the fallaciousness of his historical agruments on this issue, Mingana has nobly and generously conceded to following his renunciation of the Roman Church. During the many years as a noted scholar, he edited, translated into English, and published several Aramaic books. Among these is the Commentary of Theodore of Mopsuestis on the Nicene Creed, and this is what Mingana says in his introduction to the book: . . . "Death did not put stop to the fame of Theodore. It is recorded by Tillemont of Meletius, Theodore's successor to the See of Mopsuestia, that he would have endangered his own life if he had uttered words detrimental to his predecessor. Even Cyril of Alexandria whose views on incarnation were not in harmony with those of Theodore was obliged to avow that in the Churches of the East one often heard the cry: *"We believe as Theodore believed; long live the faith of Theodore!"*

The same Cyril of Alexandria informs us that when a party of bishops was found ready to condemn him, the answer of the bishops of Syria to them: *"We had rather be burnt than condemn Theodore."* Leontius Byzantius informs us also that Cyril of Alexandria advised against the condemnation of Theodore because all the bishops of the Eastern Church considered him an eminent Doctor, and if he were condemned there would be serious disturbance in the Church.

The famous Church historian Theodoret, was pleased to call him "Doctor of the Universal Church." This title is also ascribed to him by a much later Greek author, Nicephorus Callistus, who calls him *"Doctor of all the Churches."*

This is no place, continues Mingana, to emphasize the fact that Theodore's memory and especially his writing have always been considered as the most esteemed treasures of the East Syrian Church, which for along time stretched from the East Mediterranian shores to Manchuria and from the Caspian Sea to the Indian Ocean, was only one degree below that of Paul. With them he was the "interpreter par excellence' . . . I will also refer to two of the earliest East Syrian histories. "He (Theodore) did not astonish the world in his life time only, but also astonished every one with his books after his death. Who is able to narrate the good works of this sea of wisdom, or

who is in a position to describe the prodigies worked in him! When othe bishops came near him, they considered themselves as mere pupils; and philosophers, subtle, in reasoning, were before him as students. Every knotty and difficult problem stopped with him, and he explained it before inquirer and made it as clear as the light of the sun."

Mingana commenting on Theodore says: . . . "This is not the place to write the history of Theodore, nor to give a full list of his works, some of which have partially, survived in their Greek original or East Syrian translation. He seems to have been the most profound thinker and independen inquirer of the Fathers of the Church in the golden age of Christianity: the fourth and fifth centuries."

Thus, Mingana himself repudiates the statements made in his said introduction, namely, that the so called "Nestorian theology" was introduced into the Church of the East, which he refers to as "Eastern Church" by the adherents of Patriarch Nestorious, or that the Ephesian Chalcedonian formula under the pseudo title "Catholicism" used by the author, was the established theological faith of the Church of the East, before or immediately after these councils or indeed of the West.

To the contrary, he acknowledges that both Deodore and Theodore were universally recognized as the great Orthodox Fathers of the Church. In confirmation of this he quotes two distinguished Greek historians, and the fact that Cyril of Alexandria and his associates dared not condemn St Theodore because even the Churches in Syria, though then under Byzantine rule and domination, continued to profess in his teaching and revere his memory.

Mingana has therefore himself repudiated his former allegations and thus no further comment is necessary.

FAITH AND DOCTRINE

Any doctrine therefore which is contrary to the Scriptures is considered erroneus and heretical.

This doctrine has been briefly but fully summed up the following hymn of praise composed by Mar Bawai the Great in the sixth century A.D..

"One is Christ the Son of God, worshipped by all in two natures; In His Godhead begotten of the Father without beginning before all time; in His humanity born of Mary; in the fulness of time, in a body united, neither His Godhead is of the nature of the mother, nor His humanity of the nature of the Father; the natures are preserved in their Qnumas in one person of one Sonship. And as the Godhead is three substances in one nature, likewise the Sonship of the Son is in two natures, one person, so the Holy Church has taught."

Thus, the Church of the East professes in two natures in Christ, namely, divine and human, united inseparably and eternally in the person of the Sonship. It rejects the term "Mother of God" used for the virgin Mary, and "God died" also applied to the death of Christ by the Theopaschites. And the reason for this rejection has been so clearly stated by Mar Audishau in the book of Marganitha, where says: "First, if the virgin Mary is the 'Begetter of God' and the name God, we know denotes Father, Son and Holy Spirit, then she brought forth the Trinity and not the only Son.

"Secondly, if the virgin Mary is the 'begetter of God' and He who she brought forth suffered, died and was buried, as the four evangelists testify, either you hold that he died in reality; (and who really dies has no power whatever to revivify others or himself, but must remain in death for ever) and thus you declare false the saying that He rose again: or else you hold that He died by hallucination, and in the same way rose again, (in which case He could not have arisen in reality) then the hope of the resurrection is vain, since hereby the saying that 'He has raised up with Christ' is made void.

"Thirdly, if the virgin Mary is the 'Begetter of God' and Peter testifieth of Him who she brought forth, saying: 'Thou art Christ the Son of the Living God,' then according to your statement she is not the Begetter of Christ, but the Begetter of His Father, and Christ is her grandson, not her son, and she is the mother of His Father. Who then is the mother of Christ?"(Marganitha pp. 41-42.)

THEORIES OF NEUTRAL WITNESSES

In the process of our writing this introduction, we were informed of a translation into English of two homilies, the Qurbana and the Baptism, namely; Exposition of the Mysteries, titled, The Liturgical Homilies of Narsai, by J. Armitage Robinson, Dean of Westminister, published by the University Press, Cambridge, England.

In this translation the author has made an exhaustive study of these homilies and made his comment in a lengthy critical apparatus: . . . "Ritual Splendour. At the very beginning of his exposition of the Mysteries Narsai strikes a note which when we have read him, we find to be perfectly just. He is going, he says, "to reveal the beauty of their glory" (p.1). And in truth the prominent and characteristic feature of the liturgy as he describes it, is for us today a revelation, as existing already before the end of the fifth century, of a highly developed ritualism which in the West was reached only by slow degrees and in the lapse of centuries. The picture which he draws for us of the altar surrounded by a crowd of richly dressed ministers (p. 4), the lights, the incense, the waving fans (pp. 4, 12), the genuflexions and bowings (p. 23), bring up before our mind the medieval mass in a western cathedral of fourteenth century.

And this impression is deepened when we find how an act so intimate and personal as the communion of the people, which one would think could not be too simple, is surrounded with elaborate ceremonial.

"The sacrament goes forth (as Narsai says). . . with splendour and glory with an escort of priests and a great precession of deacons;" as if figuring in a lively manner before mortal eyes those "thousands of watchers and ministers of fire and spirit (who) go forth before the Body of Our Lord and conduct it. . . . And all the sons of the Church rejoice, and all the people, when they see the body setting forth from the midst of the altar" (pp. 27-28). This is quite in the spirit of a medieval Corpus Christi procession, and reads as if an "early anticipation of it."

. . . From all that preceded a further question arises, which it must be sufficient here to put, namely, how far is the secret recitation of the canon mass, so to speak, a native Western practice? and may it not be that, in this matter, the Churches of the Greek and Latin Patriarchates only followed the lead of the East Syrian?

Robinson also states that the use of the creed and the diptychs in the Qurbana (mass) were borrowed by the Greek and the Latins from the Church of the East, likewise the litany, to quote: "The creed was introduced into mass at Antioch between 471-477, at Constantinople 511 and 518; and in the East Syrian Church doubtless in the life time of both writers."[11]

Speaking about the liturgy of the Western Assyrians (Syrians) known as 'Jacobites' who were forced by the cruelties of Byzantine to embrace Monophysitism, and comparing their spiritual loyalty to that of the 'Eastern Assyrians' adherents of the Church of the East, the original mother Church of the Jacobites too, the author says: *"This is in marked contrast with freedom exercised by the Jacobites in changing and amending their liturgy."* Commenting on certain doubts voiced by Mingana and repeated by R. H. Connolly, attributing homily xvii, Exposition of the Mysteries, to a thirteenth century Audishau Bishop of Elam. Robinson, continues. . . "and in the first place we turn to catalogue of the famous 13th century bibliographer, the Nestorian 'Abed-Isho.' or Ebdjesus (Audishau) as he is commonly called."

Having given all the evidence from this source, Robinson says,"That these two homilies together are actually an Exposition of the Baptism spoken of by Ebdjesus, I see no reason to doubt. It follows that the Ebdjesus second title ('An Exposition of the Mysteries and Baptism') is collective, i.e. it refers not to a single treatise, but to two, at least, and in all probability to three separate tracts—the first of the three being the Exposition of the Mysteries. . . I may also say at once, concludes Robinson, that I am satisfied that the rest of the homilies in these volumes are all by one hand. That Narsai was the author there can be no reasonable doubt."

The simile of a ship on the sea is found also in it 16, 147, 228, 240, 246, 252, 264, 318, 350, and in a good many more places. The peaceful harbour and the fishing net are figures used by Narsai even more frequently than that of the ship.

The foregoing evidence points out to the conclusion that the writer of A was Narsai himself. A possible alternate indeed would be that the homily was composed on deliberate imitation of his style by a writer who had studied his works and noted his peculiarities with elaborate care.

But in the present case I do not feel that the supposition of a 13th century imitator is one that has any claim to be seriously entertained. "For we can go further than mere argument of peculiarities of style. As a matter of fact the Syriac poetry commonly written in the 13th century differs markedly from anything produced in the fifth. Long before this time the Syrians had learned from the Arabs to write rhymed verse. When exactly they began to do so does not concern us here, though the evidence that I have examined leads me to believe that rhyme was not much used by the Syrians before the end of the 9th or the beginning of the 10th century."

There is, however, another very important point in this issue which Robinson has overlooked or perhaps was unaware of, namely, the use of fans in the liturgy. The use of fans mentioned by Narsai is not mentioned in the liturgy nor was it used at any time in the Eastern section of the Church of the East, and there is no evidence that they were used even in the Western section in the time of Mar Audishau either when the Church of the East still possessed several diocese in Syria proper. But these are still in use in the Jacobite Church, thus offering further proof that these were in common use throughout the western section of the Church in the time of Narsai and, therefore, further evidence of his authorship of the homilies in question.

Nevertheless, in view of the fact that no scholar of the Church of the East throughout the centuries has questioned the authenticity of any of the homilies of Mar Narsai, and the unbiased scholarly testimony to the same effect by Robinson, the question arises why then did Mingana and Connolly as two Roman Catholic scholars question the authenticity of homily xvii and only that?

Could the evidence that Robinson has so clearly presented that both the Greek and the Latin Churches in the matter of liturgy borrowed from the Church of the East, even after the Council of Ephesus and, therefore, if in the liturgy, why not in matters of faith and order prior to Ephesus, been a motivating factor in Mingana and Connolly unreasonable observations?

EVIDENCE OVERWHELMING

This is not the place to go into all the historic facts regarding this matter but suffice to say that evidence to the effect that Christianity is of Semitic

origin, that it was revealed in the land of the Semites, namely, the Middle East, to Semitic, Aramaic speaking prophets; that Christ himself spoke Aramaic and that the apostles recorded his message in the same tongue to an Aramaic speaking people, is so overwhelming that here we are merely recording a few of the facts to help the reader in his own independent search of the truth.

Furthermore, not only the language of the Bible but the very thought of the Messianic faith were totally alien to the Greeks and the Latins and, therefore, liable of misinterpretations which eventually gave rise to the numerous heresies and divisions in the Western Church. This fact has also been recognized by distinguished Western scholars.

George Santanyana, the noted Roman Catholic philosopher, says: The Old Testament abound with poetry and metaphor: The Jews who composed it did not take their figures literally, but when European people more literal and less imaginative, mistook these poems for science, our Occidental theology was born. Christianity was at first a combination of Greek theology and Jewish morality; it was an unstable combination, in which one or the other element would eventually yield; in Catholicism (Roman) the Greek and Pagan Triumphed."[12]

Edward Chiera says: . . . "Finally Christian people formerly examined passages from Bible wholly apart from their Oriental background and gave them for interpretation to pious theologians who knew nothing about Oriental ideas and little about the language that explained them. The theologians in the Middle ages built up theories and interpretations which are very ingenious but which have so completely distorted the meaning of many passages that, when their true significance is pointed out to us, it causes great surprise."[13]

Toynbe says: . . . "More than that, he would have found that the triumphant Church and the Barbarians were, after all, not external powers, but were really Children of the Hellenic household who had morally alienated from the dominant minority in the course of the troubles which had intervened between the Periclean breakdown and the Augustan rally" . . . Among the former we need only mention the violent breakup of the Churches into a number of rival Churches each renouncing the other as a gang of Antichrist and setting in motion a whole cycle of wars and persecutions. Among the latter may be placed the usurpation of the 'divine right' supposedly inherent in the Papacy, a 'divine right' which is still working havoc in the Western World in the grim shape of a pagan worship of sovereign national states."[14]

But beyond and above all these witnesses we have the witness of the gospels themselves as will be seen from the following which we quote from a sermon[15] we preached on the occasion of the consecration of two bishops

for Syria and Lebanon respectively, in the Church of Mar Gewargis in Beirut, Lebanon, on July 20, 1968. . . . "Indeed, as witnessed by Eusebius (Caesaria), we find that the gentile Church within the Roman Empire, namely, Greek and Latin, from the time of the devastation of Jerusalem, falling under the influence of secular authorities, namely, the pagan Roman Government which in the place of the Hebraic bishops (fourteen in all that sat upon the apostolic see of Jerusalem) now appoints a gentile bishop by the name of Markos (Mark) whom Edward Gibbon asserts to have been a Latin by race, and this event marks the beginning of falling away of Western Christianity from the Apostolic source and, hence, of the endless heresies and divisions which arose in the Church (and with which Christianity is plagued to this day) culminating in the interpretation of the divine revelation of the Christian faith on the basis of the pagan Platonic philosophy and which eventually dominated the Western theological thinking through the influence of the Platonic School of thought in the city of Alexandria."

SCHOOL OF ANTIOCH AND ALEXANDRIA

The school of Urhai, N'siwin and Antioch, were sister schools, and in full accord in their interpretation of the scriptures. We have already heard that the school of Urhai was founded by Mar Addai himself, and the School of N'siwin claimed an equally ancient foundation. This was, however, transferred during the great persecution which befell the Church in the Persian Empire during the fourth century from N'siwin to Urhai.

However, the schools of Antioch and Alexandria obtained wider fame during the controversies of the fourth and fifth centuries because of their political and commercial importance within the Byzantine Empire.

All of these schools made use of the Greek philosophical vehicle in their metaphysical theological interpretations.

In the first three schools, as we learn from Narsai's homilies, the Aristotelian and Platonic philosophy were the only vehicle made use of while in the school of Alexandria other Greek philosophers were also used. But as we see from the history of the period, the Church of the East, did not rely wholly on Greek science, but it also produced many original thinkers to whom the Arabs in the golden era of Islam owed their knowledge, and which they in turn gave to the West during their several centuries conquest of Spain, thus, handing the torch of learning to Europe of the dark ages and which is still illuminating one country after another.

The Nestorian school of Jundi-Shapur (Beth Lapat), near Cteisiphon, says Dawson, which was an offshoot of the school of N'sibis (N'siwin) had inherited the tradition of the Syriac Scholars and translators of the sixth century and was a centre of scientific as well as theological studies. It was

from here that the Arabic philologists of Basra first derived some knowled of aristotelian logic, and it was also renowned as a school of medicine.

From the time of the foundation of Baghdad the position of cou physician was held by Nestorian Christians, and those men were the authors the first translation of Greek scientific works into Arabic. Al Mamun ga official support to their work by the foundation of the school and obser tory known as "The House of Wisdom" at Baghdad in 832 under t direction of the Nestorian physician Yahya Ibn Maswah. The activity of t school reached its greatest development under the pupil of Yahyah, Huna Ibn Ishak (Khunaun Bar Iskhaq) (809-877), who was not only the greatest Syrian translators *but also of many original works.* Through him and school a large part of Greek scientific literature, including Galen, Euclid a much of Plato and Aristotle and his Neoplatonic commentators was ma accessible to the Islamic world."[16]

However, the main difference between these two schools of thought w that the Antiochene group of schools subordinated this vehicle to a ration interpretation of the Scripture while the School of Alexandria subordinat the Scripture to these metaphysical interpretations; resulting in endl controversies and heresies.

This is not surprising when we find that save than the much tamper with Greek version of the Bible, and the very poor Vulgate translation ma by controversial Jerome at the end of the fourth century, no reliable versi of the Bible existed in the West, hence, the dilemma in which the Protesta Reformers found themselves until finally (at least temporarily) agreed King Jame's version as acceptable to the Protestants in general.

This fact has indeed been recognized by prominent Western scholars. T late Pope Pius in 1943 Encyclical said: "The original text and not translation however authoritative, must be taken as the basis. . . "It is of gre importance, says the Pope, to study the literary forms of the ancient Ea because Biblical writers did not always use the same forms as we use today

The Church of the East, on the other hand, having received the scriptu in their original from the hands of the apostles, in their own tongue, t Aramaic, was able to understand the meaning of the Holy Scriptur especially the passages that are liable of misinterpretation, and to interpr them on a rational basis.

Though belatedly, these facts have been realized and witnessed by ma Western scholars. Speaking of the city of Urhai, Gibbon says: . . . *"Beyo the last mentioned river, Edessa (Urhai) was distinguished by a firm and ear adherence to the faith.* From Edessa the principles of Christianity were eas introduced into the Greek and Syrian cities which obeyed the successors Antaxerxes."

After giving the reason for the complete disappearance of the rich Assyrian pagan literature, namely, the fact that while the Greeks and the Latins have preserved[17] their pagan literature to this day, the Assyrians members of the Church of the East, embraced the Messianic faith so completely and unreservedly that they destroyed everything that was even remotely connected with pagan literature culture and practices, Qashisha Yacob Manna says: "The first books we obtained were the Old and New Testaments according to text called P'Shetta. These predate even the work of the famed writer Bardaisan, who lived during the latter part of the second century. Even if we are to ignore that which has come down to us from ancient days, viz, that several books of the Old Testament in the days of Solomon were sent of Khiram King of Soor, and likewise, in the days Shalmaneser, King of Assyria, were translated into the Assyrian dialect of Aram, but in addition to all this the major part of the Old and New Testaments, during the early part of the first century, or at the latest, in the early part of the second century, had already been written in the Syriac language as is confirmed by the latest evidence. In addition to all this, the originality of style, the preciousness and the beauty of the Aramaic text sparkles throughout the Divine Scriptures.

However, when Yacob Manna, who himself was trained in the Western Latin tradition, wrote these theories, the Western-Christianity was still belabouring under the false assumption that the great majority of the books of the New Testament were written in the Greek language.

This myth has, however, since been rejected by prominent Western scholars. Charles Cutler Torry, a professor of Semitic languages at Yale University and a distinguished Biblical Scholar, says: "A quotation from a British scholar, expert in Gospel criticism and also a Semitist, may be inserted here."

"It is from F. C. Burkitt's Earliest Sources of the life of Jesus:. . . "But it is the obvious fact that in the rest of the gospels, so far as the thought and mental atmosphere of the subject matter are concerned, Greek influence is simply non-existent. Apart from question and purely literary criticism, the three Synoptic Gospels might be translation from the Aramaic. The main ideas. . . . All have their explanation and illustration from contemporary Judaism. . . All these are Jewish ideas, utterly foreign to the native thought of Graeco-Roman world."

The same truth has been reiterated, with equal emphasis very recently. Beside it should be placed the judgement expressed more than once by George F. Moore in his Judaism, that Aramaic can be taken for granted as the language of the primitive Gospel, and that this new output was claimed as inspired "prophecy,"—the continuation of the canonical scriptures, by its

Jewish Christian authors. It is easy to see, then, why the absurdity of supposing our Gospels to have been composed in Greek is becoming clearer, year by year. If our four evangelists thought and wrote only as Palestinian Semites, it follows that the theory of the Greek Gospels is merely a long-inherited delusion, and this is bound to be the verdict of scholars. *It is sometimes said that the New Testament was written "in the common language of every day." So far as this refers to the Greek Gospels, it is only half true. They—all four alike—were written very ably and carefully, in an artificial language obtained by forcing the literary Greek of their time into idiom of Jewish Aramaic.* The style of the original Aramaic was indeed very simple and direct, and any good translation must share this excellence; but the Greek before us is not a language that was ever spoken by anyone, anywhere, nor was it ever written except as translation". . . Aside from the bare fact that the four documents have come down to us in Greek (of this peculiar variety), the theory of the Gospels composed in Greek has not a leg to stand on. How dependable a "leg" this, can be judged by anyone who knows of the score of documents similarly "Greek" which are known to have been composed in either Aramaic or Hebrew, dating from about the beginning of the present era.

From every consideration other than the deluding Greek dress, the four documents appear to have been Semitic, and this they certainly were. Here should be mentioned the highly important information found in the Talmud in regard to the presence of Aramaic Gospels in Jerusalem not long after the middle of the first century. The main facts were first set forth by Professor J. F. Moore. There is a text of an official decision by Rabbai Johannan Ben Zakkai (no other authority can possibly be supposed), that the "Nazarene Gospels" and the Proverbs of Ben Sira are not inspired scripture; as well as other Talmudic passages bearing on the matter. The implications of the ruling were obnoxious to the Jewish scholars, and more than one attempt was made to disguise the fact. The disguises have also been seized upon and accepted by imperfectly informed Christian scholars; but the tolerably complete evidence published in my documents 91-111, has fully established the conclusion reached and stated by Professor Moore. The "Gospels," presumably Mark and Matthew were officially recognized in their Aramaic form at this early date. The current theory of the origin of the Gospels, accepted in this country and abroad, fails at every important point. Its chronology is as false as its postulate of Greek Evangelists. Because of these two fundamental errors, the material of the four documents is thoroughly[19] misunderstood, as is also the Genesis of each Gospel in its relation to its fellows.

The author of the fourth Gospel tells us why he wrote it; it was "in order that you may believe that Jesus is the 'Messiah the Son of God' (John 20:31). He addressed Jews, for 'the Messiah the Son of God' meant nothing to the

Graeco-Roman world. His Gospel bears this out, for his reasoning is plainly with his own people and with them alone. If he felt any interest in converting the Gentiles, there is nothing to show it. He wrote to persuade the Jews. There is then strong presumption that he wrote at an early date. If his propaganda had been much delayed, he could have spared himself the trouble of writing. It was becoming more difficult, year by year, to convert the Jews; so Paul[20] found it."

But the strongest evidence to the fact that all the books of the New Testament, namely, the Gospels, the Acts, and the Epistles were written in the Aramaic language, and for an Aramaic speaking people, comes to us from St. Paul himself, the Apostle to the Gentiles:. . . "For he who made Keepa assidious in the apostleship of circumcision, made me also assidious in the Apostleship of the Gentiles. And when they knew that grace had been given to me, then Yacob, Keepa, and Yaukhannan, who were considered to be pillars, gave me and Barnwa the right hand of fellowship, that we might labour among the Gentiles, and they among the people of circumcision." (Galatians 2:8-9.)

How is it then possible that these men would write their message concerning the Messiah whom the Jews had been told to expect, in Greek, a foreign tongue unknown to them and despised by them?

Indeed, Jews of that day, more than any other people were adamant about any change in their religion, customs, language and culture. It was said that it was better for a man to give his child "meat of swine" than to teach him the language of the Greeks. (See first part of Mishana of the Talmud.)

Christopher Dawson says this was particularly the case among the Syrians, who formed a solid block of Aramaic speaking peoples, extending from the Mediterranean to Kurdistan and the Persian Highlands and from Mt. Taurus to the Persian Gulf. . . Edessa (Urhai) on the frontiers of the Roman and Persian Empires, was the centre of a native Syrian state which became the starting point of oriental Christianity and the cradle of Syriac literature. Long before the conversion of the Roman Empire, as early as the beginning of the third century A.D., Oshroene became a Christian state, and from there Christianity spread eastward into the Persian Empire and northwards to Armenia, which also became a Christian kingdom at the beginning of the fourth century. Then to the Syrian (Assyrian) people, thus torn asunder by rival empires and dominated by alien culture, Christianity became a vehicle for national traditions and ideals.

We see in Syrian literature, for example in the poetry of James of Sarug (Yacub Da Srugh), how intense was the pride in the antiquity and purity of their national Church. While the chosen people had proven faithless and the heathen empires had persecuted the name of Christ, Urhai, "the daughter of

the Parthians espoused to the cross," had always been found faithful. "Urhai sent to Christ by an epistle to come and enlighten her. On behalf of all the peoples did she make intercession to Him that He would leave Zion which hated Him and come to the peoples that loved Him." "Not from common scribes did she learn the faith: her king taught her, her martyrs taught her and she firmly believed them."

"This truth has Urhai held fast from her youth and in her old age she will not barter it away, as a daughter of the poor. Her religious king became to her a scribe and from him she learnt concerning Our Lord,—that He is the Son of God, yea God."[21]

Labourt, the learned French Roman Catholic writer, in his book, Christianism dans l'empere Perse (p. 294-301) speaking of the schools of Urhai and N'siwin, calls the latter a university. Dr. E. R. Hayes, a priest of the Church of England who has written a history of these two famous schools, in a letter he wrote to us says, "Here is the story of the first Christian university, if not the first of all universities."

As to their exegetical superiority, we quote the following statement from the "Studies in History of Religion." Speaking of the University of N'siwin, the author[22] says: "In its instructions the Bible had central place, in its faculty the professors of Biblical exegesis held the first rank. *Sound principles of interpretation prevailed, and critical opinions were freely uttered which could not have been tolerated in our Seminaries a generation ago and many of them are not tolerated now."*

Indeed, the difference in the rational interpretation of the Christian faith existing between the Church of the East and the Church in the West during this period and in the succeeding centuries of the Christian era may be summed up in the following instances.

In the eighth century during the Patriarchate of Mar Timotheus I who was himself a man of profound learning, Eyau (Job) of Urhai, Dean of the famous school of Medicine in Baghdad, in his Encyclopedia of Knowledge, writes of the "elemental origin of the universe and the bodies comprising it," which of course means the atom, and his opinions are tolerated and respected by the authorities of the Church of the East.

In the seventeenth century, on the other hand, during the papacy of Urban VIII when Galileo formulated his now universally recognized theory on the solar system, he was threatened with excommunication and torture by the inquisition.

THE HISTORY AND THE PURPOSE OF THE PUBLICATION OF THIS BOOK

We have already mentioned the forty-six homilies of Mar Narsai which were published by Mingana in 1905 but to the best of our knowledge the rest

of the homilies have never been published. We, are also not aware of any other manuscript copies extant that have more homilies than the present publication which contains eighty-eight homilies. These we are now publishing from the original manuscript by offset process, in two volumes, consisting of 1400 pages, along with a lengthy historical introduction and critical apparatus in English.

The present copy was written by a Uniate Assyrian who now call themselves Chaldeans, by the name of Patros son of priest Yosip, of the house of Ganji, from the village of Telkepe, in the district of Mosul, Iraq. This is what he says at the end of the first volume: "This book of the Doctor Mar Narsai was finished in the blessed month of January 14, on the Saturday evening of the third Sunday of Subara (annunciation) whose anthem is "He who cannot be comprehended" in the year 1901 according to the year of our Lord Christ, to whom be praise, and unto us his mercy for ever and ever, amen."

This copy has been compared by our brother Hon. Theodore d'Mar Shimun, and Qashisha David H. David, our Chaplain, with another older manuscript copy of Narsai, numbering some thirty-seven homilies, in our possession, and no change, theological or otherwise were observed to have been made in the manuscript under discussion.

Our main object in the publication of these homilies is to make them available to the scholars of the Church of the East and also of other Christian Churches who are interested in the great history and literature of the Church of the East (generally referred to as Syriac literature).

This is especially important at a time when Western Christianity as a whole is passing through a period of self-search and examination which is so manifest in the deliberations of ecclesiastical councils; pronouncements being made by prominent ecclesiastics, and the happenings which are publicized by the daily media.

In addition to this, there is a great awakening on the part of Western scholars to the importance of Syriac literature, without which they have finally come to realize that their knowledge of Christianity is only a part, or more correctly to say, lacking the very foundation on which it was originally established.

The following we quote from an article which appeared in the 'Eastern Churches Review' published in England under the auspices of the Roman Catholic, the Greek Orthodox and the Anglican Churches, vol. 1-4, Winter, 1967-68, p. 370, titled *Syriac Studies Today*, by Robert Murry, SJ. . . Till recently, says Murry, "Narsai's huge literary achievement was presented in print only by two volumes of homilies and meditations published (in Syriac) by A. Mingana in 1905 and by Dom R. H. Connolly's edition in translation of

a few liturgical homilies (Cambridge 1909). In Paris P. Gignoux is now editing six more homilies for PO, and F. McLeod, SJ, at Rome Oriental Institute, is editing five more, as well as writing a study of Narsai's soteriology. Several homilies have been published in French in L'Orient Syrian by P. Gignoux and P. Cruger, with theological discussions in which T. Jansen of Leiden has also joined. Narsai's rule of the exegetical school at Nsisbis (N'siwin) where he migrated from Edessa in 457, has been published by A. Vooblus (The Statutes of the School of Nisibis, Stockholm, 1961)."

Speaking about the importance of the Aramaic tongue and the Syriac literature in this same article, Murray says, "Syriac the Aramaic dialect of Edessa (Urfa or Urhai) in northern Mesopotamia which became the Semitic lingua franca of Christians in the Middle East, stands beside Greek and Latin as the third major classical language by means of which our knowledge of early Christianity has been handed down. Further, the role of the Arabs in preserving and transmitting much of our patrimony to the medieval West was only made possible by the Syriac version through which Syrian Christians communicated the treasures of Greek culture to their conquerors). As the original liturgical language of both East and West Syrian rites, Syriac remains normative today (even if the vernacular is used in public) for Syrian Rite Christians from the Lebanon to Kerala. The Syriac versions of the Bible are indispensable witnesses for textual scholars to take into account, while the Syriac ascetical literature reveals that, though nothing seems to dislodge the notion that monasticism began in Egypt, a parallel and independent movement began rather earlier in the Syrian Churches.

Finally, we wish to express our appreciation and invoke God's blessing upon the following persons whose generosity made the publication of this book possible, namely, Messrs. David J. Lazar and Edward M. Yonan who presented to us the original manuscript which they purchased from Shimmun Gewargis d'beth Dabish, a Chaldean from the village of Telkepe, now living in Detroit, Michigan, and Mr. and Mrs. Adam Benjamin, and their Son, Dr. Samson A. Benjamin and family of the village of Mar-bheshau, Kurdistan, now living in Gary, Indiana, who paid for the publication of this work.

It is our earnest prayer that He who promised to be with His Holy Church to the end of time and made Mar Narsai an instrument of the Holy Spirit to reveal the truth, may through the study of this Holy book, cause all men to find the truth so eloquently proclaimed by the author; and thereby obtain salvation through Maran Eshoo M'Shikha "Who is God over all," and the Head of His Church, amen.

MAR ESHAI SHIMUN XXIII

Catholicos Patriarch of the East

Written in our Patriarchal Cell,
San Francisco, California, U.S.A.
This day of March 23, 1970.

The following is a narrative of Bar Khadbshaba who was a fellow student with Mar Narsai at the College of Urhai (Edessa) and also a professor at the University of N'siwin), which we are translating in verbatim from the Aramaic original, produced by Dr. A. Mingana, in the book of homily of Mar Narsai, which he edited and published in Mosul, Iraq, under the authority and at the expense of Dominican Mission in that City.

Since, we do not have the original text, we cannot vouch for the accuracy of this narrative for Dr. Mingana, then a priest of the Roman Catholic Chaldean Uniates, was during this period prejudiced against Church of the East, as we shall see later from his own introduction.

But as we shall also see from later writings (when he had left the Roman Church) that all the accusations which he has levelled against his mother Church, The Holy Apostolic and Catholic Church of the East, were said not from conviction but rather to ingratiate himself with his Latin masters.

We, therefore, have no reason to believe the Mingana would make any changes in the narrative itself, since this is of no special theological or historical significance, other than giving the history of the life and work of the author Mar Narsai; the history leading to the foundation of the university of N'siwin, or the historical events of the period most closely related to the narrative . . . "I shall now relate how this God-fearing assembly (Scholars and students) moved to the land of the Persians. The reason therefore, and who led them. The beatified Mar Aprim whom I mentioned before, when N'siwin fell to the Persians, moved to Urhai, where he passed the rest of his life, and where he founded the great school."

Mar Aprim's work was continued after his death by zealous students (scholars) and it steadily grew and prospered and students came to attend it from all regions.

Mar Narsai, Bar Sauma (who later became the metropolitan of N'siwin) and Maana (who also became bishop of Wardashear), having learnt of the fame of the school, and they themselves consumed with love for learning; all three of them, along with other students, went to Urhai.

At this time the principal and expounder of the college was Qeyaure, a man of great learning, God-fearing, and consumed with love for his profession. Thus, he held the position of expounder, teacher for both higher and lower grades, and also that of regular preacher in the Church, and though he

loved fasting, celibacy and ascetic life, yet at the same time he fulfilled all his duties with zeal and energy.

However, he always regretted the fact that the writings of the expounder (Theodore) had not yet been translated into Syriac. Hitherto he expounded from the commentaries of Mar Aprim,[23] which according to the accepted opinion had been handed down directly from Addai the Apostle, and who was also the founder of the School of Urhai. It is well known that he (Mar Addai) and his disciples came to Urhai and there they sowed their good seed.

Likewise, that which we call the tradition of the School, we do not refer to the exegesis of the expounder but rather of those sayings which had been handed down by word of mouth.

It was afterward that the beatified Mar Narsai included these in his homilies, when finally, the writings of Theodore were translated into Syriac, were also introduced into the college of Urhai, and thus that the man (Qeyaure) along with the whole brotherhood (professors and scholars) had their desire fulfilled. These holy men having sat for a long time at the feet of this beatified man and learnt from him the meaning of the Holy Scriptures and their traditions, now they also studied the writing of the exegete.

Thus, from the time of the death of this exegete (Qeyaure) of the School, all the brotherhood (faculty) voted that Mar Narsai should stand at the head of the assembly (faculty and students) and fulfill all its wants and necessities. And as Mar Narsai felt compelled, he told them that I cannot bear the full responsibility of the school as did our superior, for he was richly endowed in physical health, by the grace of the Holy Spirit, and the experience that comes from old age. But if you appoint me as a teacher for the lower and higher grades and exegete, I may possibly be able to do that.

Since, they accepted his wishes this beatified man administered the college for a period of twenty years, both in interpretations of the Scriptures and the traditions.

During this period Bar-Sauma was consecrated metropolitan for N'siwin, and Maana went to Persia, and there he was ordained a priest. But while the college had been going on in peace and order, now satan stirred up strife and confused them.

11. Mar Narsai having left Urhai came to N'siwin and there lived in the "monastery" of the Persians.[24] It was his intention to go right into Persia. When Bar-Sauma heard of this, he sent his archdeacon and ordered that he (Mar Narsai) should be brought into the city with great honour, where he was received by him, and they discussed various affairs. Bar-Sauma urged him to stay and establish his school in that city, and that he would help him in every way possible.

And while Narsai considered all the problems and difficulties in the way, Bar-Sauma assured him saying: O my brother, do not consider your forced departure from Urhai as a coincidence but rather as a dispensation of God.[25]

If you should consider the act similar to that which occured in Jerusalem you will not err. For there too resided the company of the apostles; there was the gift of the Holy Spirit, and great miracles and wonders were being performed. But because those among whom they resided were unworthy, their house was left desolate. The apostles went forth to the high ways and to the fences of paganism,[26] and there they could find both good and evil; they taught and baptized them, so that in a short period of time the Gospel of Jesus spread throughout the world.

The expulsion of your assembly (faculty and scholars) is reminiscent of this. And I believe your stay will be to the benefit of the whole Church. For there is no city in Persia that is fit to receive you (will suit your work) like this city.

It is a big city, and is located on the frontiers, and students from every where can attend it. And especially when they hear that you are the principal of the college, because heresy now clearly surrounds Beth Nahreen (Mesopotamia). You will be to us as a protector and a valiant worker, and God willing, between you and me we may be able to drive out the evil from amongst us.

It is said that two are better than one, and they will be amply rewarded for their labour. For if some one becomes too strong, they can both rise against him.

With such discourse Bar-Sauma succeeded in persuading Mar Narsai to stay in N'siwin, and he also immediately ordered all the things that were necessary for the establishment of the college. Thus in a short period of time it made great progress, so that not only the Persians[28] and the Assyrian Scholars who were close-by but also the majority of the faculty and students of the Urhai college joined it. This was indicative of God's will and the glory which was to be raised unto His name.

This fact constituted the beginning of the spread of centres of learning throughout the Persian Empire. *Urhai was plunged into darkness and N'siwin shone forth.*[29]

And he, Mar Narsai, held the principleship of this university (N'siwin) for forty-five (45) years. He also wrote homilies in metrical form more than three hundred chapters, along with other works.

Bar-Sauma also, wrote many expository anthems along with exegetical work. Both of them laboured according to God's will, and were finally called to their Lord. Here we are not concerned with the history of their lives but rather of their scholarship and doctrine.

III. After the death of Mar Narsai, Elisha Bar-Quzbaye, a great man and versed in both the spiritual and secular learning was elected. He was dean of the university for seven years and he is also the author of several books. He wrote several treatises against the accusations of the Magi, refutation of the various heresies, and the traditions of all the books of the Old Testament according to the Syriac (Aramaic) text.

And when this virtuous man also joined his forebears in peace, and at an very old age, then Mar Auraham his son in spirit who lived with and was especially trained by Mar Narsai succeeded him. It is said that his original name was also Narsai, but since his father brought and entrusted him to this virtuous man he changed his name and called him Auraham.

It is also said that the original name of Yaukhanan d'beth Rabban was Auraham, but when he came to the university they called him Yaukhanan, so that he may not be called by the name of his superior. For both of these had drunk (i.e. learned) from the same source of wisdom and knowledge.

In addition to all this, he administered the university and the brotherhood (faculty) with ability and fear of God. He also laboured ceaselessly in the improvement of the university. Indeed, it would be true, to say that all the great administrative improvements made during this period can be attributed to this holy man personally.

Yaukhanan, also wrote commentaries and the traditions of the books (Bible), and treatises against the Jews and the repudiation of their customs.

He also wrote the hundred chapters, part of these dealing with Khosro's (Emperor of Persia) conquest of Najran, for he himself was at the time there on the affairs of the university, and also the part of Bautha (rogation) and the meaning of death, along with several other works.

After the death of Yaukhanan D'beth Rabban during a pestilence, this heavy burden fell on Mar Auraham who combined leadership and ability with constant prayers and mighty vigils. He was the dean of the university for sixty (60) years, he expounded, lead the choir and explained complicated questions. He also wrote a commentary on the prophets, Bar Seara and Eshau Barnon, Wadshute.

As to his ceaseless labours in the administration of the university, the additions which he made to its buildings, and countless other improvements, it is not necessary to record here, for these acts of his are known to all and they are brilliant more than the rays of the sun. For all those who studied under him shone forth with his learning, and like Auraham the head of the fathers, he also became father to many peoples, and gave birth to countless spiritual sons. He, therefore, obtained an excellent name in both the Roman (Byzantine) and Persian kingdoms.

IV. And when this holy man and blessed father was also gathered in the granary of heavenly life, just as grain is gathered to its heap, Eshauyo Arzunaya undertook this responsibility, and conducted it with great vigo for two years when he got wearied of it and was made bishop of Arzon. Lat he was elected Patriarch.

Then Mar Auraham of N'siwin, a great and learned man, a zealous a industrious teacher of the fear of God, a toiler and diligent man, accepted t chair of expositor (principalship) and having used this spiritual talent a carried this yoke for the period of one year, he also departed to join h spiritual fathers.

V. The place of the former was then taken by Mar Khnana Khdayawa who was endowed with all good qualities such as, humility, learning, and that was required of one holding the position of an expounder. Should we s that he was destined for this position we would not be mistaken, and this confirmed by the very facts of the case.

For he was tested and tempted beyond measure. While he was emptyi his quiver on the followers of Satan, Satan also engineered against him endle squabbles, strife, contention, tumult, quarrels and division. But the hidd dispensation prevented the burning arrows of Satan from molesting him. H feet were established on the rock of faith, and his shoulder bent to divi work, labouring ceaselessly in the spiritual arena according to God's will.

He was busy day and night applying his mind to the reading a expounding of books, and bringing every body towards the same work in t likeness of the beatified Paul.

Because of his great love for this enterprise, the radiance of his words a the limitless treasure of his soul, he felt it insufficient to expound to us on by word of mouth, but rather to put in writing his thoughts and profession faith on all the sayings, phrases and aphorism which are contained in the O Testament, and likewise in the New Testament.

He also has written several commentaries and expositions.

We, all pray, that God may lengthen his life like that of the virtuo Khezaqya. For in the likeness of the great treasury of the kingdom, his soul similarly rich in the knowledge of literature. And like the table of a king th is decorated with all sorts of provisions, in like manner he also has set befo us the spiritual table packed with all dainties of literature, and is cramm with full explanation of the Holy writ, and salted with beautiful philosophic terms. He who eats from this, needs no other nourishment. But in the likene of a scribe (Gen. learned in the law) who has been converted into t kingdom of heaven, and is said about him that he produces from his treasur new and old, and sustains the hungry souls, in like manner he (Khanan

Khdayawaya) some times from the Old Testament, and some times from New Testament, and some times from the work of ancient writers feeds us.

VI. And during the two years that the university remained closed as ordered by King Khosro, who was preparing for a campaign against the Romans (Byzantine) a large number of the students went to other cities where Mar Awa had established new centres of learning, and who was personally at this time well liked by the king.

And when the university was finally opened, many of them who had gone to other cities returned, but many of them didn't, for there also they were being taught according to the writings of the exegete (Theodore) just as it was at our university of N'siwin.

And those professors who had gone there did not return again in order to help us with teaching and expounding, these were men like Eshaya, Rameshoo, and as the result Wardashir, Karkha of Leadan, Kashkar and Ardashear shone forth, and these two universities also followed the same path of learning and good works while guiding the spiritual ship of the Church fearlessly through storms.

VII. But when the faculty decided to elect another principal in place of Yosip, king Khosro would not permit it. For he (Yosip) was formerly his personal physician, when he returned from his campaign against the Romans. But when he saw that all the faculty were of one accord in this decision, was somewhat afraid, and he permitted though reluctantly that the faculty elect some one else in his place.

But later on the king changed his mind again, and returned to his old tactics for the simple reason that Yosip continued to be his physician. He made it clear in his speech that if he (Yosip) was to be dismissed, he would again impede the work of the university of N'siwin. Yosip himself was the cause of all this because he hated this our divine assembly (university), and he persuaded the king that both the faculty and the students wanted to conspire against him.

May be this also was an act of God, for the opinions of Mar Khnana were not greatly favoured at the university, and this went back even to the time when he was still a student, and all this took place because of the briars and tangles i.e. sedition which Satan had sown even in this our assembly as is habitual to him.

VIII. And finally Paul, bishop of the City (N'siwin) accompanied by a large number of priests and deacons presented their case to the king. Thus the gate of mercy was opened unto him, and his appeal was accepted by the king.

He made clear to the king the craftiness of Yosip against the Emperor and the Church of God alike. Then the king permitted the opening of the university and the appointment of another principal.

Thus they elected Malpana (professor) Eshai, but Paul and others would not accept him, so they elected Khazqiell, a friend of the king and the pupil of Mar Awa. He had accompanied the king during the last conflict between the Persians and the Romans.

May God grant to all of them strength and power to administer their flock (diocese) through peace and tranquility and that they may sustain with the life-giving doctrine the rational sheep which have been entrusted unto them.

INTRODUCTION

While I was myself contemplating the enterprise and the prelates also urged me that I write an introduction on the homilies of Narsai in Latin, I could not restrain myself but profit from the Latin introduction which I wrote containing new observations in which I have manifested the excellence of our learned doctor and superb writer for the benefit of our Aramaic students who are versed in the European language. And that which I profited is divided under six headings; the first of which concerns his life. The second, on his writings. The third, on the sincerity and the elegance of his words. The fourth, on the source of his philosophy and his commentary on the Bible. The fifth, on the source of his theology. And the sixth, on the various copies of his writings and the purpose of the publication of this book.

A. CONCERNING HIS LIFE

Narsai was born in Maalta[30] in the first part of the fifth century, while a young boy he went to Urhai so that in the school of the Persians[31] located in this city he may receive his church training and immerse in learning. At this time they were debating there (in Urhai) on the theological meaning of the Bible, and also on the Greek language which at the time had come to be considered as the foundation to theological terms.

And this famous college which is the subject of our discussion according to the previous opinion of famous writers of the period, was founded by Mar Aprim and other great teachers who fled from N'siwin in the year 363 when Yulyanos the king of the Romans lost it to Shawor (Shapor) king of Persia.

Should we accept this theory, then we must place the date of the foundation of this famous centre of learning in the year 363 or 364. And Narsai stayed in this college first as a student and then as a Professor for the period of twenty years.

But Byzantine mother of all errors that spread in the East, and which had started some years before to breathe the poisonous acid of its heresies throughout the Syrian (Assyrian) nation, caused division between professors and students of this college, so that they could not avoid being smeared by

religions (theological) controversies which were already raging among other schools.

And the reason for this division was that all the professors would not follow the doctrine of two Qnume of Hewai, Bishop of that city, and those who did not follow according to Shimun D'beth Arsham, the learned man from Persia, were Papa D'beth Lapat from the district of Beth Huzaye, an exile from the district of Beth Garmai, and his brother Addai and Bar-Khathbshaba Qardwaya, from Kurdistan,[32] who later became the Abbot of the monastery of Ain Qinne, Benyamin D'beth Aramaya (Aramian district) who administered the monastery of Daqrita (village) where there was a school under the administration of the monastery, along with several others whose names are not known.

It is also right that I should list from the source of the same doctor (historian) already mentioned the names of those (professors) who followed Hewai in the school of the Persians, and these are: Aqaq the Aramain, Bar-Sauma, servant of Mari Qardwaya, Maana D'beth Ardashear, Asbute and Ninwaya (from Ninevah), Yaukhanan D'beth Garmai, Meekha, Pole Bar Qaqi, Auraham Madaya (the Mede) and Mar Narsai.

As you will see O excellent reader that the good seed of the Assyrian people was moulded and shrouded by two Greeks the sons of accursed wolves, namely, Nestorious[33] and Eutechese who fought hard against truth and disturbed the faith by the turpidity of their oblique minds. Our Narsai as is well known followed the confused reasoning of the unity of will, the error of Nestorious, also taught by Yehiwa. And after the death of his master (year 467) he associated himself with Bar-Sauma and they both went to N'siwin where Narsai founded the famous university whose fame spread and re-sounded practically in the whole universe. And this university became the great center (meeting place) of the knowledge and learning of Eastern Syrians (Assyrians).

Bands of students followed one another from the corners of the Aramaic world.[34] And the sole author of the first rules of the university was Bar-Sauma himself who was also consecrated bishop for that city.

But these also like other writings of our forefathers were lost in the upheavals of history. But those (rules) which were published by the professor Gnidia in Rome (in the year 1890) they are not of Bar-Sauma but of Hushaa or Elisha his successor.

Narsai administered this university which he founded for the period of fifty years heaping success upon success until his renown had reached even to Africa and Italy. But after a long period of time a split occured between Narsai and Bar-Sauma. What was the reason for this split? Let us then hear what Narsai says in his book titled Maghdla (Tower). Every Friday, Bar-Sauma used to visit Narsai, and so happened that Mame, wife of Bar-Sauma,

passed before Narsai's residence and saw that a great assembly was meeting
his house. She became jealous and in her craftiness she sowed dissensi
between him and Bar-Sauma. And he (Mari) also says, the wife of t
Patriarch, Sheela, persisted with her husband that he also should colle
wealth and riches and thus go against justice; just as also Mame had done
the case of Bar-Sauma. But Bar-Sauma became remorseful, and his so
assailed him when he read two homilies written by Narsai on the cunningne
and impudence of women, titled, "Eve Our Mother," and "Poor Is O
Generation," and he, therefore, reinstated and honoured him the rest of h
life. Thus, our learned man died at a very old age in the city of N'siwin (in t
year 497). There is, however, some disagreement between writers as to t
exact date of his death.

But I, in my desire to disassociate myself wish to say that his (Narsai'
return from Urhai occured after the death of his superior, that is (in the ye
467) and not (489) as asserted by Bar-Eeoraya who has set the year
expulsion of the faculty and the students with the year of the destruction
the college.

For if we consider the fifty years which Narsai spend in N'siwin with th
year 467, his death must have occured without doubt in the year 497 and n
in the year 496 as some writers have asserted but without proof.

Narsai was buried in a church built in his name, and he carried with hi
the greatest name among the saints of the Nestorians *and the foremost amon
the enemies of the Sewaryane (Monophysites) for he never ceased fro
denouncing them all the days of his life, while cutting them to shreds an
putting them to shame by the subtlety of his mind, the length of his arm (i.
his far reaching mind) and with the power of his unassailable facts.*

All these are quotations from Mari and Bar-Eeoraya (Hebreus). And
think it is advantageous here if I quote some phrases from Bar Khadbshal
the Arab who says: "After the death of Patriarch Sheela, there was a divisio
in the election of the Patriarch, some voted for Elisha and some for Narsai.
And our Narsai administered the university of N'siwin for forty-five year
and he died in the year five hundred and two. Elisha[35] Bar-Quzbay
administered (was principal) the university for seven years, and died in th
year five hundred and nine; Auraham Bar Rabban[36] administered th
university for sixty years, and died in the year five hundred and sixty-nin
Eshauyow Arzunaya administered the university for two years. He resigne
and was consecrated bishop to the See of Arzon in the year five hundred an
seventy-one. Auraham of N'siwin[37] administered the university for one yea
and died in the year five hundred and seventy-two. The same year Khnan
Khdayawaya was appointed administrator of the university."

And should we desire to investigate the life and labours of our doctor, w
shall see that he possessed chastity and purity of heart which we cannot plac

under keys of silence or cover it up by forgetfulness (over look it). And this is evident from the tone (character) of his homilies, and from the altercation which he had with Bar Sauma on account of his wife. And if he once in a while crossed the boundary of humility and messianic wisdom this should not be taken on account of a bitter heart or a weak intellect but rather from the simplicity of his mind and the goodness of his nature.

It is appropriate that I should here mention briefly some of the early narratives that spoke concerning Narsai (Mari, the book of Maghdla, p. 44). He says, "Theodolos the disciple of Mar Deodoros met Mar Narsai while he was still in Urhai. He blessed him and called him *"tongue of the East"* and *"future of Christianity"*. . . Narsai, accused and rebuked Cyril by indignant and eloquent speeches. And on this account Qiyore, the bishop of the city along with Seware and Yacob Dasrukh were furious and conspired to burn Narsai's Cell and burn him in it. But various persons informed him of this evil plot, and Narsai, therefore, left the city and took refuge in one of the adjoining islands where he wrote his homily *"Lord let thine eyes be upon the faith"* and *"Christ who appeased us by His coming."*

This last story does not seem to me to be true.[38] Because as I stated before honoured reader, Narsai left Urhai in the year 467, and Qiyore was consecrated bishop in the year 471. Thus a space of fourteen years separates the two since they were both in Urhai. In addition to this Seware did not come to the East or to Urhai until the year five hundred and twelve. The history of this period was yet full of endless of difficulties. A good example is Maana already mentioned who was without a shadow of doubt a student at Urhai until the year 467, but his name is mentioned among the list of Patriarchs in the year 420. In order to solve all these problems we are in need of various writings of our fathers which up to now are hidden in libraries or have been lost in the process of time.

CONCERNING HIS WRITINGS

I. Narsai wrote on the Bible,[39] on theology, on the liturgy, and on discipline.

Mar Audishau of Suwa in his most valuable versical list mentions one after another all the ecclesiastical books written by our forefathers of Holy memory.

Narsai, the harp of the spirit, wrote on the traditions of Genesis (namely, commentary on the book of the Genesis), on the Exodus, Leviticus, Numbers, Joshua, Judges, Ecclesiastes, Isaiah, and, also that of the twelve,[40] Jeremiah, Ezekiel, and the prophecy of Daniel, but all these were lost during upheavals of the centuries. Woe! for these calamities which cause sighs and tears to flow from all the eyes of those that love learning. But from the few which have been spared to our days, we can say for certain that his

commentary is based on the interpretation which the theologians call litera and the Aramaic writers practical, viz, that which is based directly on the words of the Holy Scripture, while analyzing them on the basis of their origin and grammatical construction. And, Narsai, after first commenting on thi basis then he would go into the spiritual interpretation, namely, not tha which we reason from ordinary words, according to the interpretation already mentioned but rather from supernatural subjects that are brought into discussion. A good example of both of these commentaries is the history o our father Isaac. After explaining by literal simple interpretation all th historical facts as recorded in the book of the Genesis, he explains later mor clearly showing its affinity to the facts as contained in the New Testament and to Our Lord Jesus Christ who was exemplified in Isaac.

II. His Theology. The Nestorian theology of Narsai is clearly discernabl from a few homilies that have been spared from the three hundred an sixty[41] of this eminent doctor and skillful writer, and some of them contai defamatory[42] words against Cyril Patriarch of Alexandria. He calls him foo ignorant, Egyptian, dumb dog and legion. He, moreover, accepts and confirm the erroneous doctrine of the Nestorians who assert that God the Word di not unite in essence but by indwelling. He moreover professes with ther foolishly in two Qnume (hypostasis) and two natures in one person. And h also says, "The natures are distinct in their hypostasis without confusion; i one will, one person, of one Sonship."

Therefore, Our Lord has two natures and two hypostasis, in one unite divine and human person. Thus professes the Orthodox Church, and thu taught the renowned doctors of the Church, Mar Deodoros, Mar Theodoro and Mar Nestorious." And he again says: "In one Lord Jesus Christ Son o God, One person in two natures." In addition to these he has also adde several other errors opposed to the faith (according to Ephesus) which are t be seen throughout his writings.

III. The Liturgy and Discipline. Audishau of Suwa, speaking about Ma Narsai says: "He wrote an exposition on Sacraments, and a treatise o baptism. He wrote, moreover, consolation, antiphonae, hymns, litanie homilies, and a treatise on an evil life. Of these works also none has com down to our days. Inspite of the fact I cannot but speak briefly on each o them.

On the Sacrament of Qurbana (Holy Communion or Mass). Few in th English order of Christianity, and yet fewer in our Church of the East we those ordinary priests who were permitted to celebrate the Qurbana whic only the bishops and the Patriarch could do. As in the case of Yacob Dasrug Bar Sauma, Shimun D'beth Arsham, Akhsnaya, Patros of Qalumqa, and oth metropolitans. This indicates to what high degree of honour Narsai h attained in the Church of the East.

Commentary on the Sacraments: The term sacraments in this context can be taken with multiple meaning, such as all the seven sacraments of the Church or only the Qurbana itself which is composed of two elements, that is, bread and wine. Baptism: It is not easy to know whether Narsai wrote the liturgy of baptism or only a simple commentary on this sacrament of the second birth. This last theory appears to me acceptable. But at the same time I personally am of the theory that these do not constitute two separate books but rather two lengthy homilies of Narsai, the first of which is "By the Mysteries of the Church," in which he expounds in their sequence all the prayers of the liturgy of the Apostles, namely, Addai and Mari.

Consolations: These consolations are without doubt homilies to console the relatives and parents on the death of their beloved ones, similar to those that we have to this day in the liturgy of the burial of the dead, such as: "O Parents why do you weep for childhood?" His other homilies need no explanation, their very title is indicative of their contents.

ON THE CLARITY AND THE ELEGANCE OF HIS STYLE

On this issue one is at a loss to find the appellations to honour this man of profound acumen who has amazed the whole world by his eloquence, power of reasoning, and renown. Only the titles given to him by the doctors that came after him can render him this praise and honour, though even these fall short in attributing such praise to the sweetness and perception with which all his homilies are tempered.

They called him "The harp of the Spirit" and "The Tongue of the East." Behold! the minuteness and the depth of his mind, the overflow of his abundant wisdom, the beauty of his discourse, the flaming warmth of his mind, and the astounding learning of his words and phrases, have always and incessantly left the reader and hearer in a perplexity of mind.

Should we, then dare to compare him in the field of composition and the elegance of his words with those of the prophet of the Assyrians, Aprim the Great, we do not know to which of them to give ascendancy!

In one thing the great doctor takes precedance over Narsai, and that is the simplicity, the ceaseless flow, and intimacy of his conversation. But Narsai has some times a style which is purer, and of far greater elegance. But in the simplicity of composition and colourfulness he is lesser than Aprim. But again in the homilies of Narsai there are certain attributes that make him unique among all the doctors of the Church, namely, every metrical or verse is repeated in the next verse, thus: "And the Lord gave them rest in the haven of His manifestations. In His manifestations found peace all the created who were tortured by sin. . . He sealed it with the blood of His Qnuma so that His promises may not be broken. By the promise of the Kingdom of heaven, He bound the course of the rationals."

And another characteristic of Narsai is the use of contrary words in orde to draw the attention of the readers, so that he may well comprehend the meaning. As for example: "It was being eaten and was not being eaten. H limited him while he did not limit him. He did this while he did not do it. Finally, Narsai was very fond of repeating the same term in metrical form And the purpose of this was to add to the perception and sweetness of th verse.

For example: "In the likeness of man Thou bewilderest man, an without man Thou do not enter in to a conflict with man.

Great honour was paid by our Eastern Church to the writings of Narsa worthy of remembrance. The majority of Dahpakhatha of Khudra[43] ar taken therefrom, and the Qalyatha are the product of the pen of this sam learned writer. So are all tne Shubakhae of the majority and giyore.

His rhythmical homilies are for tne most part based on the metrical o twelve syllables or rhythmical beats which is called Second Reading o Narsaisical Reading. And some of them (homilies) by fourth reading which i called Aprimaytha (namely, of the style of Mar Aprim).

It has also been said that he (Narsai) was very fond of six syllable meter but to this day have not seen any of his writing in this form.

I cannot, however, conclude this paragraph without dealing briefly wit another form which he used called Sughetha (Canticle) and which is a song t be sung by two persons, and is composed alphabetically and every lette containing two verses. And every one of these two persons will sing only on verse. And every canticle is composed of forty-four verses. And every one o these canticles is proceded by an appropriate introduction which summarize the object of the canticle.

The question is, do all these canticles belong to Narsai? For this see th Latin introduction. All these homilies and canticles were, however, sung i the Church, and this was done during feasts and all Church services for whic these were composed. They were sung like the homilies appointed for bautha or the days of bautha. And the homilies appointed for the bautha of the te virgins on the same Sunday, etc. And should thou desire O investigator t know the full number of the homilies under discussion, see the firs introduction.

ON THE SOURCE OF HIS PHILOSOPHY AND HIS COMMENTARIES ON THE SACRED BOOKS (BIBLE)

The source of his philosophy without doubt is Aristotilian. This i confirmed by both external and internal evidences.

A. Mar Audishau in his versical list mentions that Yehewa Qumee an Mapruba translated the writings of Aristotle from Greek into Syriac for the benefit of the Persian Schools.

From this fact we can conclude that the Stagirite philosophy came to these schools at this time and which was necessitated by the translation of Theodore and other Greek writers from Greek into Syriac.

B. You should know O investigator, that in our East, no other philosophy was introduced except that of Aristotle and Plato. If we can, therefore, prove that the philosophy of our doctor is not Platonic, we must then of necessity attribute it to Aristotle. Since this is so, I state, that such Assyrian doctors as Yacob Parhad, the wise Persian, under the influence of the reflective Platonic theory concerning the separation of the living and the rational soul they maintained "that the Holy Spirit wore our humanity at the time of His (Christ's) baptism, that man departs to God having committed a mortal sin, but the living soul tarries is his body."

Any one who reads the Narsai's homilies (The Beginning of Wisdom) will see clearly that he is far removed from these opinions.

C. Likewise, our Narsai, in many instances rejects the theory of the existence of the soul before the body. He sings thus: "The Divine first made the body in his creation of man, and then He created the soul and placed it there in."

D. And again, in the same homily, Narsai rejects the theories of three souls of the philosopher of Athens.

E. And finally in the homily (The Temporary World) in which he speaks on the duties of the angels. Narsai, says, that every angel has a star which is entrusted to his administration by the Creator or the personal attribute in the universe diminished of old. This is an Aristotilian theory concerning the eternally existing advocates between God and Man.

Now, that I have stated the source of the philosophy of our doctor, I shall speak on the source of his commentaries while answering the question, namely, what version of the Holy Scriptures did he use? According to indisputable facts Narsai used only the Syriac text known as P'Shitta. This statment I can prove from the following facts.

1. Any one who reads the homily (The Sorrow of Mind) in which the doctor enumerates the years that passed from the foundation of the universe until Abraham, can clearly see that he used no other version except the P'Shetta text. The fact is that the Aramaic (Assyrian) authors were divided on this issue.

Gewargis, the bishop of the Arabs, in eighth century, counted from Adam until the year of the Greeks 4,901 years. Eliya of Suwa and Yacob Parhad counted 3,468 years. And Yacob of Urhai counted to the time of Selucas 5,149 years.

But our Narsai who made use of no other source other than P'Shetta says: "In this manner He showed himself for twenty centuries, and in the

tenth He decreed desolation and destroyed all. From Nuhk He became conciliatory toward man, and, again, He counted ten centuries until Auraham. In Auraham he limited twenty generations of the nature of man."

1. P'Shetta, as is well known counts two thousand and twenty years until the time of Auraham. Narsai subtracted the extra twenty years, for his purpose was not to give the exact number but only to give the years according to the centuries. As for example when he says: "And on the tenth He decreed desolation and destroyed all (being)."

2. If we, therefore, compare the quotations which Narsai takes from the Bible according to the P'Shetta text, we shall see that they conform with the Divine Scriptures in all its forms. They are indeed as if cast in the same mold.

P'Shetta[44]	Narsai
Ten Pieces (parts)	Ten Pieces (parts)
I saw four beasts coming out of the sea (Daniel 7:3)	I saw four beasts coming out of sea
While dissimiliar one from the other	While dissimilar one from the o
Two olives from the right and from the left (Zech. 4:3)	Two olives from the right and f the left
A heifer three years old, a three -year old ram, a three-year old goat, a pigion, and a young dove (Genesis 15:9)	A heifer, three years old, and three year-old ram, and a thr year old she goat and a pigeon
For you (Matt. 25:6)	For you

The various Scriptural conjunctions added by Narsai to these quotations are necessitated by the twelve syllabic metre. We should not, therefore, be offended by the use thereof.

ON THE SOURCE OF HIS THEOLOGY

1. Audishau of Suwa again says in his metrical[45] list that Yehewa Qumi, and Wapruba translated from Greek into Syriac the writings of the expounder, namely, Theodore of Mopsuestia.

2. Also, Bar Eeoraya, says in his ecclesiastical history (Vol. 11, 81, 55) that during the period that Narsai and Aqaq were in Urhai, Maana was busy translating the writings of Theodore from Greek into Syriac.

3. Yacob Dasrugh in one of his letters or epistles recently published by Qashisha Martinos, says, that at the time of his boyhood, (viz. about the year 470) he himself was reading the writings of Deodore which were being translated by the scholars of the Persian schools.

From these three witnesses we are able to learn the Nestorian[46] source of the theology of our doctor, and the fact the writings of Theodore and Deodore were introduced during this period. And the great honour which was paid to these writings at the said college. From these facts you should know O reader how this fatally poisonous product of their minds entered and spread through the East.

In the first chapter we spoke on the scholars of the Persian Schools, and should I add to their number Yasidad, Mari the Persian, Maran of Alitha, Izalya from the monastery of Dakhpar Mari, our account does not even estimate half the number of the doctors of that college. We also heard that professors and students alike were twice expelled from that school. The first expulsion took place in the year 457, viz. after the death of Yehewa. And the second expulsion which completed the destruction of the college in the year 489. And this took place as the result of perfidy of Akhsnaya[47] who was assisted by Qiyore the bishop of the city (Urhai). And as these beautiful shoots (met. young scholars) were scattered as the result of the destruction of their college, they became enraged against the Catholics. And since they could not avenge themselves in any other way than the propagation of their erroneous doctrine which had been the cause of their expulsion, as they returned to their homes they were considered by the children of the household (members of the Church) and strangers alike as martyrs crowned with the crown of shame and humility for the love of Christ.

And because of this fact they quickly ascended to the height of the degrees of the Church. And thus they started fattening the animate flock of Christ with the bitter fruit of their heresy and to give them to drink the bitter water of their error.

Bar-Sauma became bishop of N'siwin, and Maana was at first consecrated Metropolitan for Persia and later Catholicos Patriarch of Babylon. Mikha was consecrated bishop for Lashom of D'beth-Garmai, and Aqaq Patriarch of Selucia-Cteisiphon. Mari was consecrated bishop for Beth Ardashier, and Pole Bar-Qaqi was raised to the rank of metropolitan for Leadan D'beth Huzaye, Yaukhannan to the bishopric of Beth-Suree, a city in Beth-Garmai, and Auraham was consecrated bishop to the Medes. All these became bishops, metropolitans or patriarchs..

And some of the other above mentioned students became priests or famous writers such as Yazidad or priests, doctors, and administrators of universities and colleges such as our Narsai.

And for the perpetuation of this evil,[48] the Creator charmed Peroz king of the Persians to give help and succour to the Nestorians with all his might and thus they started to strike root or spread in our land.

And this especially resulted from the endless disturbances of Bar-Sauma. In addition to all this the king realized that if he were to split the Easterns from Westerns in matters of faith, they wouldn't also fall under their political influence. He reasoned that he would not have to fear again, as he did in the past, that the Persian Christians[49] may join in the time of war in the ranks of raiding parties of the Romans and turn their arms agains the Persians in order to help their Christian brothers. In addition to this, if we should count those killed by the sword (massacre),[50] which was set in motion by Bar-Sauma who like a vicious eagle shed the blood of Catholics who would not follow him, in all the various districts and dioceses, we shall not then be surprised that Nestorianism was able to hold sway in our lands in such a short period of time. Bar-Eeoraya[51] also says that the number of slain rose to nearly seven thousand and seven hundred persons, and the majority of these were priests, monastics and bishops. And it is true to say that some thirty years after the expulsion of the students and the destruction of the school of the Persians (Urhai) Catholicism was totally wiped out of these lands.

Then, Zion our village was trampled, and every man said to his fellow, lay open, lay open, even the foundation of the daughter of Babylon the plunderer.

And we can declare thee Oh, Jerusalem, let my right hand forget me, and my tongue may cleave to my gums, if I do not remember thee O daughter of my people.

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1. Decline and Fall of the Roman Empire, Vol. One. Ch. XXViii, ps. 1002-27. Pub. Modern Library. Note: Except where otherwise stated the quotations are from the same publications.

2. Gibbon, Vol. 1, Ch. XXXii, ps. 1173-4.

3. Gibbon, Vol. 1, Ch. XXXii, p. 1171.

2. Gibbon, Vol. 1, Ch. xxxii, ps. 1173-5

3. Encyclopaedia Britannica, Vol. 5, p. 666, Ed. 1958.

4. Commentary of Theodore of Mopsuestia on the Nicene Creed, by A. Mingana, Vol. V, p. 3, Pub. by W. Heffer and Sons, Cambridge, England.

5. Gibbon, Vol. 1, Ch. xxii, p. 793.

6. Nestorian Missionary Enterprise (A Church On Fire), ps. 17-25, by John Stuart, Pub. T & T. Clark, Edinburgh. These events have been fully recorded in the "History (Narrative) of Martyrs" in Aramaic. A fifth century copy written on parchment is in the British Museum, London.

7. The following are some of the curses referred to by Mar Narsai as having been passed by these Western Council against the three doctors as quoted by Mingana in his book "Commentary of Theodore of Mopsuestia On Nicene Creed" already referred to. These have been translated from the Greek and Latin originally by the Rev. Oashisha, Fr. C. H. Klutz, priest of the parish of Mar Aprim, Church of the East, Seattle, Washington.

. . . These are the treasures of impiety of Theodore, the foul (criminal) creed of Theodore. . . and after the blasphemy of Theodore of Mopsuestia and his impious creed were. . , and after acclamations (readings) probably readings before the synod of bishops, the Holy Synod declared: "The multitude of blasphemies, which have been read, which Theodore of Mopsuestia vomited (spued) out against our Great God and Saviour Jesus Christ, have even more endangered (condemned) his soul, therefore, they justify our condemnation. . . His (Theodore's) gross error concerning the Sunday dispensation (the day of worship from Saturday to Sunday) and his separation from the Catholic faith, as if bereft of his senses by which he evily deceived the one time Bishop of the city of Constantinople, Nestorious, as well as himself.

The question was already raised against the Catholic faith among some of the Syrians and especially in Cilicia by Theodore of Mopsuestia, and one time bishop of the city.

Note: It is interesting to note that one of the main reasons for condemnation of St. Theodore for his advocacy of Sunday instead of Saturday which since has been universally observed by all Christians including the adherents of these councils, thus, in actual fact placing themselves under their own anathemas!

However, having listed the curses of the adherents of these councils, we shall now also quote their esteem for these three fathers of the universal Church, prior to these politically motivated councils and which are quoted from the same source:. .. "Within his own sphere he (Theodore) was a shining example of a man; in the Church he excelled as a great disciple (student, hearer) and leader (commander), in doctrinal matters he was greatly admired and his speech (oratory or preaching) he has a golden tongue. . . . For forty five years he, the blessed Theodorus, shone like a brilliant star in his doctrine, and *while he fought against every heresy, he did not deviate from Orthodoxy in the slightest*. . . This is the one! it is he (Theodore) who was the most beloved disciple of the great Flavious of Antioch, the Holy Pontiff (Pope) of the Church of God and the fellow student of the Blessed Bishop John of Constantinople (St. John Chrysostom) whose memory you have kept alive making for the Empire the greatest glory of your piety."

The encyclopaedia Britannica writing about Theodore says: . . "As such he was held in great respect, and took part in several synods, *with reputation*

for orthodoxy that was never questioned. Speaking about his scholarshi
says: . . . "Characteristics such as these bring Theodore, of all patri
writers, nearest to the modern spirit (Encyclopaedia Britannica, Ed. 19
Vol. 22, p. 58).

8. Published by Mar Temotheus Memorial Printing and Publishing Hou
Ltd., Ernakulam, Kerala, India.

9. The following account appeared in an article in "Time" magazine
January 19, 1970, under the title "Error Over Forty." This is what it sa
"Few Vatican announcements in recent years—apart from Pope Paul's bi
control encyclical—have caused such a world-wide stir as the abrupt dow
grading of more than 200 saints in 1969. Among the popular figures dropp
from the universal liturgical calender were St. Christopher, St. Nicholas (
original Santa Claus), and England's Patron St. George. Now English Rom
Catholics are about to recapture some of their lost ground: Pope Paul V
planning to canonize 40 Roman Catholic martyrs who were condemned
agonizing deaths by the order of the Anglican rulers in the sixteenth a
seventeenth centuries. The canonization plans have raised fears that the ca
of ecumenism in Britain may be sacrificed at the stake.

"The forty were chosen from among the 365 who were execu
between the reign of Henry VIII and the rule of Cromwell, under the act
supremacy of 1534. . . The two leading religious leaders of Britain,
Catholics' John Cardinal Heenan of Westminster and the Anglicans' Ar
bishop Ramsey of Canterbury, are deeply opposed on the issue of cano
zation. Cardinal Heenan sees it as a badly needed restorative 'to recall
Catholic Church in Britain to a sense of discipline and allegiance to the Pop
Archbishop Ramsey is worried that it will rekindle religious antagonism. 'I
increasingly convinced that the canonization would be harmful to
ecumenical cause in England and that it would encourage the emotions wh
militate against it,' he said. He finds a 'siege mentality' among the Rom
Catholics that 'Is bound up psychologically with a kind of martyrd
complex deeply rooted in history. . . Oxford's A. L. Rowse, a lead
Elizabethan scholar and 'nonsectarian rationalist,' put forward histori
arguments against canonization. 'The fact is,' he said, 'that by its bull
1570, the papacy declared war on Elizabeth I not only by excommunicat
her but deposing her, enjoining upon Catholics the duty of opposing her
every means."

Thus, history is once again repeating itself. It is clear that neither sid
concerned with the main issue, namely, whether these men and women d
for their loyalty to their convictions, or whether they were mere politi
tools!

The Pope, according to this account, is primarily interested in mainta
ing the morale of the English Roman Catholics, and the Archbishop

Canterbury on the political reprecussion that this act may have to the throne of Elizabeth II.

Alas! the legacy of Ephesus is still with us. When will the leaders of the Christian Church "Give unto Caesar what is Caesar's, and to God what is God." (Matthew 22:21.)

10. According to Manna it would appear that the famous Monophysite (Jacobite) writer Yacob Dasrugh (Sarugh), a contemporary of Mar Narsai, was nothing more than a counterfiet, who either stole Narsai's writings or changed them enough to disguise the identity. As we have already heard when Narsai and the students and faculty were expelled from Urhai Yacob and his associates seized Narsai's writings. In this case it may be assumed, that Yacob or those who came after him, credited some of Narsai's writing to Mar Aprim (St. Ephraem) despite the anachronism, so as to cover the trace more completely.

Margeh Peghyane, by Qashisha Yacob Augin Manna (Chaldean bishop of 'Wan) published by Dominican Press Mosul, Iraq, 1909, p. 209.

11. Though the Jacobite Church has ever since Ephesus been unable to extricate itself from the clutches of the Greek Byzantine Church yet it has continued to protest in agony against this unnatural union. Dinonasius Bar Sliwa (Salibi), the Jacobite Patriarch 1171 A.D. says thus:. . . "We do not hate the Greeks, but the schism which they brought into the midst and the division which they introduced into the Church," these he deplores. (1. A Treatise of Bar Salibi against the Melchites (Royalists). By A. Mingana, published by W. Heffer and Sons, Cambridge, England.

12. The Liturgical Homilies of Mar Narsai, p. 126. 2. ditto, 112-113 footnotes: With regard to the use of Karuzutha (Litany) in the Latin Church Robinson says, "It was not until the middle of ninth century that the mention of the Pope's name was made general in Gaul." 3. do int. Xli.

13. Edward Chiera, They Wrote on Clay, University of Chicago. Quoted with publisher's permission.

14. A Study of History, by Arnold Toynbe, pp. 261, 299.

15. Sermon preached by Mar Eshai Shimun XXIII, Published by the Patriarchal Press, San Francisco, California.

16. The making of Europe, p. 139, rights held by Christopher Dawson, Meridian Books, Cleveland and New York. Quoted with publisher's permission.

17. The act of the Greek and the Latins is tantamount to putting "New wine into old skins" (Matthew 9:17). With tragic consequences which have followed the deed.

18. The Church of the East text of "P'Shetta" means "simple and direct."

19. This confirms our contention that deliberate changes were made in the Scripture by the Greek translators and this led to the erroneous theology of Ephesus and Chalcedon.

20. The Four Gospels, by Charles Cutler Torry, published by Harper Brothers, New York, Preface to the Second Edition.

21. The making of Europe, p. 139, rights held by Christopher Dawson, Meridian Books, Cleveland and New York. Quoted with publisher's permission.

22. The history of Religions, Edited by David Gordon Lyon, and George Foot More, published by the MacMillan Co., New York, p. 266.

23. This is yet further proof that all the pre-ephesus fathers of the Apostolic and Catholic Church adhered to the same theological teaching as did S.S. Deadore, Theodore Mar Aprim, Chrysostom, and Nestorius. By some measure known only to the adherents of the Imperial Council of Ephesus, Aprim and Chrysostom have been canonized and the other three excommunicated.

24. Here the author refers to the closing of this famous college by the order of the unprincipled Byzantine Emperor, Zeno the Isaurian following the decrees of the equally unprincipled council of Ephesus.

25. This would indicate that he intended to go to Seleucia-Cteseiphon, capital and city of the Patriarchal See.

26. Said metaphorically, i.e. 'unsurmountable obstacles.'

27. It was situated on the Byzantine frontiers.

28. By the name "Persian" the author no doubt speaks of the Assyrian and Persian Christian scholars who lived under the Persian rule and by "Assyrians" he refers to those who lived independent in mountains of Kurdistan.

29. The Roman Empire (Byzantine) was filled with error, and the Persian Empire with the knowledge and the fear of God!

30. According to ancient copies of the Khudra, literally "cycle book" containing and governing the annual services of the Church of the East, Narsai was born in Ain Dulbe or Adlib, close to the present day Dohuk in the province of Mosul, Iraq.

31. The term Persian Church was at the time used synonymously with that of the Church of the East, namely, the church outside the Roman Empire.

32. Several of the Western historians, including Edward Gibbon, have somehow gotten the impression and perpetuated the error that the Assyrians fled to Kurdistan following the persecutions of Taimor and Jenghis (Chingiz) Khan, i.e. 12th and 13th centuries. But the fact is that they had lived in

Kurdistan, which was a part of ancient Assyria, centuries before the Messianic era. Mar Addai the apostle preached in Kurdistan and so did his disciples. Tityan (Tatian) the "Assyrian" who preached in Rome during the second century was also from Kurdistan. Hence, we see many a saint and scholar in the history of the Church who were from Kurdistan.

33. Eutechese is a monophysite to whose doctrine both the Greeks and the Latins subscribed to at the Council of Ephesus and later rejected at the Council of Chalcedon. The Latin bishops during the fourth century at the council held in Rimini, Italy, had subscribed to Arianism, a heresy condemned at the Council of Nicea by the whole Church. This they did in order to ingratiate themselves with the Byzantine Emperors of the day who favoured that heresy. Similarly, they had both condemned monophysitism under the title of apolinarianism at the Council of Constantinople and they both subscribed to it at the Council of Ephesus because the same heresy was now supported by the Emperor Theodosius.

34. Here the author refers the whole of Asia where the Church of the East had expanded.

35. According to what he says of himself in his chronography, he was a pupil of Khnana Khdayawaya. He was consecrated bishop for Khalwan. We owe to this book some precious fragments in my personal possession and in the library of Siert, and it is from these that I have quoted.

According to Bar-Khadbshaba this professor is not the same as his namesake who was elevated to the Episcopate of N'siwin

36. He was nephew of Mar Narsai.

37. He is also known as Auraham Bar-Qardakhe (Smith).

38. We do not understand why should Mingana here have rejected the above mentioned narrative. In the first place, as we know from the history of the period, murder and pillage in the name of theology was very common during this period in the Byzantine Empire and especially in the capital itself. Patriarchs and bishops were exiled, murdered, poisoned or tramped to death in the council chamber itself. Further, Mingana himself professes that all of these dates are disputed, including that of Narsai's exile from Urhai, and we presume also that of Qiyore's coming to that city?

39. On the Bible. There are many commentaries of Narsai on the Holy Scripture.

40. Namely, the twelve prophets of the second order are: Hushah (Hosea), Yuil (Joel), Ammos (Amos), Oubadya (Obadiah), Meekha (Micha), Nakhum (Nahum), Khaukuq (Habbakuk), Spanya (Zephaniah), Khaggi (Haggai), Skharya (Zechariah), Yonan (Jonah), Malakhi (Malachi).

41. Mari says (P. 44) Narsai wrote three hundred and sixty-five homilies.

42. Indeed the curses which have been hurled against Patriarch Nestorious, Mar Narsai, and other fathers of the Holy Church by adherents of Ephesus, are much more sophisticated than those used by Narsai.

43. The above are hymnological terms that have no equivalent in the English, and, therefore, difficult of exact rendering. Dahpakhatha actually means "return to or repetitive." These are confessional repental hymns sung anti-phonally by two choirs during the Bautha Dinenwaye (Rogation of the Ninevites).

Qalyatha, are appointed psalms said with three haleluyas after each three verses. Shubakha, are candative praises, after theological. Giyore, a farcing or inserted verse, usually in the psalms.

44. On the antiquity and the originality of the Syriac text Gibbon says: "I shall not enrich my ignorance with the spoil of Simon, Walter, Mill, Wetstien, Assemannus, Ladolphus, La Croze, whom I have consulted with some care. It appears:

1. That, of all the versions which are celebrated by the fathers, it is doubtful whether they are now extant in their pristine integrity.

2. That the Syriac has the best claim, and that the consent of the oriental sects is a proof that it is more ancient than their schism."

The Decline and Fall of the Roman Empire, *Modern Library, Vol. II, p. 499.*

The translator feels that if Gibbon had had access to all the facts he would not have hesitated to declare the Syriac P'Shetta as the true and original text.

45. Index of Biblical and ecclesiastical writings in the book of Marganitha, translated into English by His Holiness Mar Eshai Shimun XXIII, and published by Mar Themotheus Press in Cochin, India.

46. As we can observe from the introduction of the editor of this work, namely, the Patriarch of the East, we must in charity forgive Mingana for several false and biased statements made against the Church of his forefathers, since these were made while he was a priest of the Chaldean Uniat Church and, therefore, with the object of ingratiating himself with his Latin masters. This, he himself practically acknowledges several years later in his introduction to the "Commentary of Theodore of Mopsuestia on the Nicene Creed" published by Heffer and Sons, Cambridge, England, where he, Mingana, acknowledges that Theodore was recognized by both the "Eastern and Western Churches as the universal father of the Church." He further states in the same introduction, that the adherents of Ephesus dared not excommunicate St. Theodore until some 120 years after his death because all the bishops, namely, those within the Byzantine Empire itself, in Syria, adhered

to his teaching and venerated his memory with the cry "We believe as Theodore believed, Long live the faith of Theodore." Since Mingana has acknowledge all these facts, his assertion that the so-called Nestorianism was introduced into the Persian Empire following the controversy of Ephesus, namely, via the school of Urhai, is rendered untenable. Furthermore, elsewhere in this introduction speaking on the commentaries on the Scriptures, Mingana says that in the School of Urhai had up to now used the commentaries of Mar Addai.

This fact necessitates one of two conclusions, namely, either the theology of Mar Addai the Apostle and Bishop Theodore were opposed to each other or they were one and the same. In the first place all the scholars without exception agree that the interpretation of the Holy Scriptures of both these sister Schools, Antioch and Urhai, were based on the Scriptures, while the School of Alexandria was based on Platonic philosophy. Secondly, how could possibly this what constituted then the major part of the Christian Church, desert its Apostolic faith and adhere to what constituted, according to Mingana, an alien philosophy of a long-before dead Greek bishop, namely, Theodore?

Furthermore, two of the greatest Saints and scholars recognized by both the Eastern and Western Churches, viz. Mar Aprem (St. Ephraem) and Mar Chrysostoms (St. Chrysostom) were both products of School of Antioch, and the former the great principal of the School of Urhai.

From the numerous writings of Mar Aprem still extant, we know that his theology was identical with that of Theodore. The following quotation is taken from Mar Aprem's Meemra, "On the hypostasis of the Holy Trinity, where he says. . . ." For where there is no Qnuma, the appellation is null and void, for that which has no Qnuma its name is also void "In other words, there is no nature without its Qnuma (underlying substance of nature) which is exactly what Deadore, Theodore, Chrysostom, Nestorious, Mar Narsai, Mar Addai, and all the apostles taught.

Furthermore, as Mingana himself has quoted in the above mentioned introduction to the Nicene Creed, the following statement made by Chrysostom, He says:. . . "A letter from Chrysostom to Theodore shows the former's affection and admiration for the friend of his childhood remained till the end of his days. The letter was written while Chrysostom was in exile at Caucasus (A.D. 404-407). In it the Exiled Patriarch testified that "he can never forget the love of Theodore, so genuine and warm, so sincere and guileless, a love maintained from early years," and thanks him for the effort that he had made to obtain his release, and ends his correspondence with the memorable sentence: "Exile as I am I reap no ordinary consolation from having such a treasure, such a mine of wealth within my heart as the love of so vigilant and noble in soul. Mingana closes with these words, as the late Dr. Swete points

out, "higher testimony could not have been borne, or by a more competer judge."

It should also be pointed out that Mingana was not the only Chaldea priest who prostituted his learning and conscience in order to ingratiat himself with his Latin masters. This is true of all the Chaldeans who hav edited and published the literature of the Church of the East.

The foremost among these, however, is Father Paulos Bedjan, who ha edited several works of the fathers of the Church of the East. He has brough the "trick by forgery" to such a perfection that even some unwary protestan scholars have fallen into his trap.

The following is a typical example, Sir Wallace E. Budge, the well-know English Aramaic scholar who has edited, translated and published a great dea of the literature of this Church.

Quoting Bedjan, Budge on page 41 of his introduction to the "history o Mar Yaualaha III, published in London, England, says. . . "As to the Hol Spirit certain Nestorians at one time taught that the Holy Spirit proceede from the Father only."

In the first place, what Budge means by certain Nestorians only h knows. On the same authority, he cites as proof the second canon of th synod of Mar Iskhaq, published in Synodicon Oriental, and the first Ghant of the liturgy of Theodore the exgete! But the fact is that both of thes instances (as in all others, including the creed) the emanation of the Hol Spirit is from the "Father" only, as stated by Christ himself, and not throug the Son as asserted by Budge.

But this fact in itself should be enough to convince the reader, firstly how anxious the Roman Church is to cite as witness to its erroneou doctrines the Holy Apostolic and Catholic Church of the East, knowing ful well that only this Church has the claim to apostolic teaching and traditions and secondly, of the unwariness and often utter carelessness of Western scholars in general in presenting a true and unbiased account of the Church o the East, as witnessed in this instance.

47. Mingana uses the title given to the so-called "Chaldean" Uniates by th Vatican. The Catholicos Patriarchs have been always consecrated for th Apostolic See of the East and never of Babylon.

48. Here Mingana, interestingly enough, accuses even the Lord of bias on th side of the so called "Nestorians" and, therefore, as partaking in the error.

49. The author does not give any facts for his assertion, nor are we aware o any such instant where Christians within the Persian Empire joined th Roman armies against their own country.

50. While the Christians of the West, whether the Greeks, the Latins or th

Protestants have throughout history been ceaseless in their internecine strife even to the point of burning one another at stake, as during the reformation period, and the sad consequences of which we are witnessing at this very moment in the bitter religious war between the Roman Catholics and the Protestants in Northern Ireland, we are glad to observe that the persecution of Bar-Sauma, which is of course an unsubtantiated Monophysite (Jacobite) assertion, and no doubt if bearing in any semblance of truth, yet is the only instance that has been asserted in the twenty centuries history of the Church of the East, and undoubtedly also grossly exaggerated, as is usually the case in such matters. This assertion is moreover rendered untenable by the previous acknowledgement made by author of P. 2 of the liberal attitude of the Church of the East towards monophysitism. Finally, by the word "Catholic" Mingana means "Roman Catholics or Latins;" the fact is that the name "Roman Catholics or Latins" was unheard of in the Middle East until the advent of the Crusades, and the persecutions referred to, therefore, were not against the "Catholics" as asserted but rather against Monophysites, who in any event are considered heretics by the Roman Church, and they also in turn consider Rome heretical.

51. Bar-Eeoraya was a Jacobite sub-Patriarch of the thirteenth Century, who is well known for his power of exaggeration, and wrote some eight centuries after the event. If Bar Eeoraya's assertion were true, there should have been no Monophysites (Jacobites) clergy or monastics left in these lands, since as it is well known, only a few thousand of this sect existed at this time in the Persian Empire.

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ܟܚܕ

ڕەوانە کرا بۆ ئەنجامدانی ئەو کارە.
ئەنجامدانی ئەو کارە بەپێی ئەو ڕێنماییانەی
لەلایەن ئەندامانی ئەنجومەنی وەزیرانەوە
پێشکەش کرابوو، بەڵام بەهۆی ئەوەی
ئەنجامدانی ئەو کارە پێویستی بە
ماوەیەکی زۆر هەبوو، ئەنجامدانی

ﺍﻟﻠﻬﻢ ﺍﺳﺘﻌﻤﻠﻨﺎ ﻓﻴﻤﺎ ﺗﺴﺄﻟﻨﺎ ﻋﻨﻪ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ.
ﻭﻻ ﺗﺠﻌﻞ ﺍﻟﺪﻧﻴﺎ ﺃﻛﺒﺮ ﻫﻤﻨﺎ ﻭﻻ ﻣﺒﻠﻎ ﻋﻠﻤﻨﺎ.
ﻭﻻ ﺗﺴﻠﻂ ﻋﻠﻴﻨﺎ ﻣﻦ ﻻ ﻳﺮﺣﻤﻨﺎ ﻭﻻ ﺗﺤﺮﻣﻨﺎ ﺍﻟﺠﻨﺔ ﺑﺬﻧﻮﺑﻨﺎ.
ﻭﻻ ﺗﻔﺮﻕ ﺑﻴﻨﻨﺎ ﻭﺑﻴﻦ ﺍﻟﺨﻴﺮ ﺑﻌﺪ ﺇﺫ ﻫﺪﻳﺘﻨﺎ ﻟﻪ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺪﻧﻴﺎ ﻭﺍﻟﺸﻴﻄﺎﻥ ﻋﻠﻴﻨﺎ ﺳﻠﻄﺎﻧﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﻨﺎﺭ ﻣﺜﻮﻯ ﻭﻻ ﻣﻨﻘﻠﺒﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺸﻴﻄﺎﻥ ﻋﻠﻰ ﻗﻠﻮﺑﻨﺎ ﺳﺒﻴﻼ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺪﻧﻴﺎ ﺃﻛﺒﺮ ﻫﻤﻨﺎ ﻭﻻ ﻣﺒﻠﻎ ﻋﻠﻤﻨﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﻨﺎﺭ ﻣﺜﻮﻯ ﻭﻻ ﻣﻨﻘﻠﺒﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺸﻴﻄﺎﻥ ﻋﻠﻰ ﻗﻠﻮﺑﻨﺎ ﺳﺒﻴﻼ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺪﻧﻴﺎ ﺃﻛﺒﺮ ﻫﻤﻨﺎ ﻭﻻ ﻣﺒﻠﻎ ﻋﻠﻤﻨﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﻨﺎﺭ ﻣﺜﻮﻯ ﻭﻻ ﻣﻨﻘﻠﺒﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺸﻴﻄﺎﻥ ﻋﻠﻰ ﻗﻠﻮﺑﻨﺎ ﺳﺒﻴﻼ.
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ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﻨﺎﺭ ﻣﺜﻮﻯ ﻭﻻ ﻣﻨﻘﻠﺒﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺸﻴﻄﺎﻥ ﻋﻠﻰ ﻗﻠﻮﺑﻨﺎ ﺳﺒﻴﻼ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺪﻧﻴﺎ ﺃﻛﺒﺮ ﻫﻤﻨﺎ ﻭﻻ ﻣﺒﻠﻎ ﻋﻠﻤﻨﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﻨﺎﺭ ﻣﺜﻮﻯ ﻭﻻ ﻣﻨﻘﻠﺒﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺸﻴﻄﺎﻥ ﻋﻠﻰ ﻗﻠﻮﺑﻨﺎ ﺳﺒﻴﻼ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺪﻧﻴﺎ ﺃﻛﺒﺮ ﻫﻤﻨﺎ ﻭﻻ ﻣﺒﻠﻎ ﻋﻠﻤﻨﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﻨﺎﺭ ﻣﺜﻮﻯ ﻭﻻ ﻣﻨﻘﻠﺒﺎ.
ﻭﻻ ﺗﺠﻌﻞ ﻟﻠﺸﻴﻄﺎﻥ ﻋﻠﻰ ﻗﻠﻮﺑﻨﺎ ﺳﺒﻴﻼ.

ﻭﺍﻟﻠﻪ ﺍﻟﻤﺴﺘﻌﺎﻥ ﻭﻋﻠﻴﻪ ﺍﻟﺘﻜﻼﻥ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﻝ ﻭﻫﻮ ﺣﺴﺒﻲ ﻭﻧﻌﻢ ﺍﻟﻮﻛﻴﻞ ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﺣﺴﺒﻨﺎ ﺍﻟﻠﻪ

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ﺍﻟﻠﻪ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻓﻲ ﺳﺘﺔ ﺃﻳﺎﻡ ﺛﻢ ﺍﺳﺘﻮﻯ ﻋﻠﻰ ﺍﻟﻌﺮﺵ ﻳﺪﺑﺮ ﺍﻷﻣﺮ ﻣﺎ ﻣﻦ ﺷﻔﻴﻊ ﺇﻻ ﻣﻦ ﺑﻌﺪ ﺇﺫﻧﻪ ﺫﻟﻜﻢ ﺍﻟﻠﻪ ﺭﺑﻜﻢ ﻓﺎﻋﺒﺪﻭﻩ ﺃﻓﻼ ﺗﺬﻛﺮﻭﻥ ﺇﻟﻴﻪ ﻣﺮﺟﻌﻜﻢ ﺟﻤﻴﻌﺎ ﻭﻋﺪ ﺍﻟﻠﻪ ﺣﻘﺎ ﺇﻧﻪ ﻳﺒﺪﺃ ﺍﻟﺨﻠﻖ ﺛﻢ ﻳﻌﻴﺪﻩ ﻟﻴﺠﺰﻱ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻭﻋﻤﻠﻮﺍ ﺍﻟﺼﺎﻟﺤﺎﺕ ﺑﺎﻟﻘﺴﻂ ﻭﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻟﻬﻢ ﺷﺮﺍﺏ ﻣﻦ ﺣﻤﻴﻢ ﻭﻋﺬﺍﺏ ﺃﻟﻴﻢ ﺑﻤﺎ ﻛﺎﻧﻮﺍ ﻳﻜﻔﺮﻭﻥ ﻫﻮ ﺍﻟﺬﻱ ﺟﻌﻞ ﺍﻟﺸﻤﺲ ﺿﻴﺎﺀ ﻭﺍﻟﻘﻤﺮ ﻧﻮﺭﺍ ﻭﻗﺪﺭﻩ ﻣﻨﺎﺯﻝ ﻟﺘﻌﻠﻤﻮﺍ ﻋﺪﺩ ﺍﻟﺴﻨﻴﻦ ﻭﺍﻟﺤﺴﺎﺏ ﻣﺎ ﺧﻠﻖ ﺍﻟﻠﻪ ﺫﻟﻚ ﺇﻻ ﺑﺎﻟﺤﻖ ﻳﻔﺼﻞ ﺍﻵﻳﺎﺕ ﻟﻘﻮﻡ ﻳﻌﻠﻤﻮﻥ ﺇﻥ ﻓﻲ ﺍﺧﺘﻼﻑ ﺍﻟﻠﻴﻞ ﻭﺍﻟﻨﻬﺎﺭ ﻭﻣﺎ ﺧﻠﻖ ﺍﻟﻠﻪ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻵﻳﺎﺕ ﻟﻘﻮﻡ ﻳﺘﻘﻮﻥ ﺇﻥ ﺍﻟﺬﻳﻦ ﻻ ﻳﺮﺟﻮﻥ ﻟﻘﺎﺀﻧﺎ ﻭﺭﺿﻮﺍ ﺑﺎﻟﺤﻴﺎﺓ ﺍﻟﺪﻧﻴﺎ ﻭﺍﻃﻤﺄﻧﻮﺍ ﺑﻬﺎ ﻭﺍﻟﺬﻳﻦ ﻫﻢ ﻋﻦ ﺁﻳﺎﺗﻨﺎ ﻏﺎﻓﻠﻮﻥ ﺃﻭﻟﺌﻚ ﻣﺄﻭﺍﻫﻢ ﺍﻟﻨﺎﺭ ﺑﻤﺎ ﻛﺎﻧﻮﺍ ﻳﻜﺴﺒﻮﻥ ﺇﻥ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻭﻋﻤﻠﻮﺍ ﺍﻟﺼﺎﻟﺤﺎﺕ ﻳﻬﺪﻳﻬﻢ ﺭﺑﻬﻢ ﺑﺈﻳﻤﺎﻧﻬﻢ ﺗﺠﺮﻱ ﻣﻦ ﺗﺤﺘﻬﻢ ﺍﻷﻧﻬﺎﺭ ﻓﻲ ﺟﻨﺎﺕ ﺍﻟﻨﻌﻴﻢ ﺩﻋﻮﺍﻫﻢ ﻓﻴﻬﺎ ﺳﺒﺤﺎﻧﻚ ﺍﻟﻠﻬﻢ ﻭﺗﺤﻴﺘﻬﻢ ﻓﻴﻬﺎ ﺳﻼﻡ ﻭﺁﺧﺮ ﺩﻋﻮﺍﻫﻢ ﺃﻥ ﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ

وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ۝
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ
وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا
فَلَا يُسْرِفْ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنْصُورًا ۝
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ
إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝
وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ
الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝
وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ
كَانَ عَنْهُ مَسْئُولًا ۝
وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ۝
كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ۝
ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ
وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ
مَلُومًا مَدْحُورًا ۝

ولا يجوز أن يكون الأمر بالشيء نهيًا عن ضده، ولا النهي عن الشيء أمرًا بضده،

ولا تعلموا بما يعلمون الذين
لا يعلمون. ولا تعلموا بما
يعلمون الذين لا يعلمون.
ولا تعلموا بما يعلمون الذين
لا يعلمون. ولا تعلموا بما
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لا يعلمون. ولا تعلموا بما
يعلمون الذين لا يعلمون.

ﻟﻠﻪ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﺟﻌﻞ ﺍﻟﻈﻠﻤﺎﺕ ﻭﺍﻟﻨﻮﺭ ﺛﻢ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺑﺮﺑﻬﻢ ﻳﻌﺪﻟﻮﻥ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻘﻜﻢ ﻣﻦ ﻃﻴﻦ ﺛﻢ ﻗﻀﻰ ﺃﺟﻼ ﻭﺃﺟﻞ ﻣﺴﻤﻰ ﻋﻨﺪﻩ ﺛﻢ ﺃﻧﺘﻢ ﺗﻤﺘﺮﻭﻥ ﻭﻫﻮ ﺍﻟﻠﻪ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﻓﻲ ﺍﻷﺭﺽ ﻳﻌﻠﻢ ﺳﺮﻛﻢ ﻭﺟﻬﺮﻛﻢ ﻭﻳﻌﻠﻢ ﻣﺎ ﺗﻜﺴﺒﻮﻥ ﻭﻣﺎ ﺗﺄﺗﻴﻬﻢ ﻣﻦ ﺁﻳﺔ ﻣﻦ ﺁﻳﺎﺕ ﺭﺑﻬﻢ ﺇﻻ ﻛﺎﻧﻮﺍ ﻋﻨﻬﺎ ﻣﻌﺮﺿﻴﻦ ﻓﻘﺪ ﻛﺬﺑﻮﺍ ﺑﺎﻟﺤﻖ ﻟﻤﺎ ﺟﺎءﻫﻢ ﻓﺴﻮﻑ ﻳﺄﺗﻴﻬﻢ ﺃﻧﺒﺎء ﻣﺎ ﻛﺎﻧﻮﺍ ﺑﻪ ﻳﺴﺘﻬﺰﺋﻮﻥ ﺃﻟﻢ ﻳﺮﻭﺍ ﻛﻢ ﺃﻫﻠﻜﻨﺎ ﻣﻦ ﻗﺒﻠﻬﻢ ﻣﻦ ﻗﺮﻥ ﻣﻜﻨﺎﻫﻢ ﻓﻲ ﺍﻷﺭﺽ ﻣﺎ ﻟﻢ ﻧﻤﻜﻦ ﻟﻜﻢ ﻭﺃﺭﺳﻠﻨﺎ ﺍﻟﺴﻤﺎء ﻋﻠﻴﻬﻢ ﻣﺪﺭﺍﺭﺍ ﻭﺟﻌﻠﻨﺎ ﺍﻷﻧﻬﺎﺭ ﺗﺠﺮﻱ ﻣﻦ ﺗﺤﺘﻬﻢ ﻓﺄﻫﻠﻜﻨﺎﻫﻢ ﺑﺬﻧﻮﺑﻬﻢ ﻭﺃﻧﺸﺄﻧﺎ ﻣﻦ ﺑﻌﺪﻫﻢ ﻗﺮﻧﺎ ﺁﺧﺮﻳﻦ ﻭﻟﻮ ﻧﺰﻟﻨﺎ ﻋﻠﻴﻚ ﻛﺘﺎﺑﺎ ﻓﻲ ﻗﺮﻃﺎﺱ ﻓﻠﻤﺴﻮﻩ ﺑﺄﻳﺪﻳﻬﻢ ﻟﻘﺎﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺇﻥ ﻫﺬﺍ ﺇﻻ ﺳﺤﺮ ﻣﺒﻴﻦ ﻭﻗﺎﻟﻮﺍ ﻟﻮﻻ ﺃﻧﺰﻝ ﻋﻠﻴﻪ ﻣﻠﻚ ﻭﻟﻮ ﺃﻧﺰﻟﻨﺎ ﻣﻠﻜﺎ ﻟﻘﻀﻲ ﺍﻷﻣﺮ ﺛﻢ ﻻ ﻳﻨﻈﺮﻭﻥ ﻭﻟﻮ ﺟﻌﻠﻨﺎﻩ ﻣﻠﻜﺎ ﻟﺠﻌﻠﻨﺎﻩ ﺭﺟﻼ ﻭﻟﻠﺒﺴﻨﺎ ﻋﻠﻴﻬﻢ ﻣﺎ ﻳﻠﺒﺴﻮﻥ ﻭﻟﻘﺪ ﺍﺳﺘﻬﺰﺉ ﺑﺮﺳﻞ ﻣﻦ ﻗﺒﻠﻚ ﻓﺤﺎﻕ ﺑﺎﻟﺬﻳﻦ ﺳﺨﺮﻭﺍ ﻣﻨﻬﻢ ﻣﺎ ﻛﺎﻧﻮﺍ ﺑﻪ ﻳﺴﺘﻬﺰﺋﻮﻥ ﻗﻞ ﺳﻴﺮﻭﺍ ﻓﻲ ﺍﻷﺭﺽ ﺛﻢ ﺍﻧﻈﺮﻭﺍ ﻛﻴﻒ ﻛﺎﻥ ﻋﺎﻗﺒﺔ ﺍﻟﻤﻜﺬﺑﻴﻦ ﻗﻞ ﻟﻤﻦ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻗﻞ ﻟﻠﻪ ﻛﺘﺐ ﻋﻠﻰ ﻧﻔﺴﻪ ﺍﻟﺮﺣﻤﺔ ﻟﻴﺠﻤﻌﻨﻜﻢ ﺇﻟﻰ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ ﻻ ﺭﻳﺐ ﻓﻴﻪ ﺍﻟﺬﻳﻦ ﺧﺴﺮﻭﺍ ﺃﻧﻔﺴﻬﻢ ﻓﻬﻢ ﻻ ﻳﺆﻣﻨﻮﻥ ﻭﻟﻪ ﻣﺎ ﺳﻜﻦ ﻓﻲ ﺍﻟﻠﻴﻞ ﻭﺍﻟﻨﻬﺎﺭ ﻭﻫﻮ ﺍﻟﺴﻤﻴﻊ ﺍﻟﻌﻠﻴﻢ ﻗﻞ ﺃﻏﻴﺮ ﺍﻟﻠﻪ ﺃﺗﺨﺬ ﻭﻟﻴﺎ ﻓﺎﻃﺮ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻫﻮ ﻳﻄﻌﻢ ﻭﻻ ﻳﻄﻌﻢ ﻗﻞ ﺇﻧﻲ ﺃﻣﺮﺕ ﺃﻥ ﺃﻛﻮﻥ ﺃﻭﻝ ﻣﻦ ﺃﺳﻠﻢ ﻭﻻ ﺗﻜﻮﻧﻦ ﻣﻦ ﺍﻟﻤﺸﺮﻛﻴﻦ ﻗﻞ ﺇﻧﻲ ﺃﺧﺎﻑ ﺇﻥ ﻋﺼﻴﺖ ﺭﺑﻲ ﻋﺬﺍﺏ ﻳﻮﻡ ﻋﻈﻴﻢ ﻣﻦ ﻳﺼﺮﻑ ﻋﻨﻪ ﻳﻮﻣﺌﺬ ﻓﻘﺪ ﺭﺣﻤﻪ ﻭﺫﻟﻚ ﺍﻟﻔﻮﺯ ﺍﻟﻤﺒﻴﻦ ﻭﺇﻥ ﻳﻤﺴﺴﻚ ﺍﻟﻠﻪ ﺑﻀﺮ ﻓﻼ ﻛﺎﺷﻒ ﻟﻪ ﺇﻻ ﻫﻮ ﻭﺇﻥ ﻳﻤﺴﺴﻚ ﺑﺨﻴﺮ ﻓﻬﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲء ﻗﺪﻳﺮ ﻭﻫﻮ ﺍﻟﻘﺎﻫﺮ ﻓﻮﻕ ﻋﺒﺎﺩﻩ ﻭﻫﻮ ﺍﻟﺤﻜﻴﻢ ﺍﻟﺨﺒﻴﺮ ﻗﻞ ﺃﻱ ﺷﻲء ﺃﻛﺒﺮ ﺷﻬﺎﺩﺓ ﻗﻞ ﺍﻟﻠﻪ ﺷﻬﻴﺪ ﺑﻴﻨﻲ ﻭﺑﻴﻨﻜﻢ ﻭﺃﻭﺣﻲ ﺇﻟﻲ ﻫﺬﺍ ﺍﻟﻘﺮﺁﻥ ﻷﻧﺬﺭﻛﻢ ﺑﻪ ﻭﻣﻦ ﺑﻠﻎ ﺃﺋﻨﻜﻢ ﻟﺘﺸﻬﺪﻭﻥ ﺃﻥ ﻣﻊ ﺍﻟﻠﻪ ﺁﻟﻬﺔ ﺃﺧﺮﻯ ﻗﻞ ﻻ ﺃﺷﻬﺪ ﻗﻞ ﺇﻧﻤﺎ ﻫﻮ ﺇﻟﻪ ﻭﺍﺣﺪ ﻭﺇﻧﻨﻲ ﺑﺮﻱء ﻣﻤﺎ ﺗﺸﺮﻛﻮﻥ ﺍﻟﺬﻳﻦ ﺁﺗﻴﻨﺎﻫﻢ ﺍﻟﻜﺘﺎﺏ ﻳﻌﺮﻓﻮﻧﻪ ﻛﻤﺎ ﻳﻌﺮﻓﻮﻥ ﺃﺑﻨﺎءﻫﻢ ﺍﻟﺬﻳﻦ ﺧﺴﺮﻭﺍ ﺃﻧﻔﺴﻬﻢ ﻓﻬﻢ ﻻ ﻳﺆﻣﻨﻮﻥ ﻭﻣﻦ ﺃﻇﻠﻢ ﻣﻤﻦ ﺍﻓﺘﺮﻯ ﻋﻠﻰ ﺍﻟﻠﻪ ﻛﺬﺑﺎ ﺃﻭ ﻛﺬﺏ ﺑﺂﻳﺎﺗﻪ ﺇﻧﻪ ﻻ ﻳﻔﻠﺢ ﺍﻟﻈﺎﻟﻤﻮﻥ ﻭﻳﻮﻡ ﻧﺤﺸﺮﻫﻢ ﺟﻤﻴﻌﺎ ﺛﻢ ﻧﻘﻮﻝ ﻟﻠﺬﻳﻦ ﺃﺷﺮﻛﻮﺍ ﺃﻳﻦ ﺷﺮﻛﺎﺅﻛﻢ ﺍﻟﺬﻳﻦ ﻛﻨﺘﻢ ﺗﺰﻋﻤﻮﻥ ﺛﻢ ﻟﻢ ﺗﻜﻦ ﻓﺘﻨﺘﻬﻢ ﺇﻻ ﺃﻥ ﻗﺎﻟﻮﺍ ﻭﺍﻟﻠﻪ ﺭﺑﻨﺎ ﻣﺎ ﻛﻨﺎ ﻣﺸﺮﻛﻴﻦ ﺍﻧﻈﺮ ﻛﻴﻒ ﻛﺬﺑﻮﺍ ﻋﻠﻰ ﺃﻧﻔﺴﻬﻢ ﻭﺿﻞ ﻋﻨﻬﻢ ﻣﺎ ﻛﺎﻧﻮﺍ ﻳﻔﺘﺮﻭﻥ ﻭﻣﻨﻬﻢ ﻣﻦ ﻳﺴﺘﻤﻊ ﺇﻟﻴﻚ ﻭﺟﻌﻠﻨﺎ ﻋﻠﻰ ﻗﻠﻮﺑﻬﻢ ﺃﻛﻨﺔ ﺃﻥ ﻳﻔﻘﻬﻮﻩ ﻭﻓﻲ ﺁﺫﺍﻧﻬﻢ ﻭﻗﺮﺍ ﻭﺇﻥ ﻳﺮﻭﺍ ﻛﻞ ﺁﻳﺔ ﻻ ﻳﺆﻣﻨﻮﺍ ﺑﻬﺎ ﺣﺘﻰ ﺇﺫﺍ ﺟﺎءﻭﻙ ﻳﺠﺎﺩﻟﻮﻧﻚ ﻳﻘﻮﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺇﻥ ﻫﺬﺍ ﺇﻻ ﺃﺳﺎﻃﻴﺮ ﺍﻷﻭﻟﻴﻦ

ﻭﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻭﺗﻘﺪﺱ ﻓﻲ ﻛﺘﺎﺑﻪ ﺍﻟﻤﻨﺰﻝ ﻋﻠﻰ ﻧﺒﻴﻪ ﺍﻟﻤﺮﺳﻞ
ﻭﻣﺎ ﺃﺭﺳﻠﻨﺎﻙ ﺇﻻ ﺭﺣﻤﺔ ﻟﻠﻌﺎﻟﻤﻴﻦ

ﺍﻟﻠﻪ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ ﺍﻟﺤﻤﺪ ﷲ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ
ﻣﺎﻟﻚ ﻳﻮﻡ ﺍﻟﺪﻳﻦ ﺇﻳﺎﻙ ﻧﻌﺒﺪ ﻭﺇﻳﺎﻙ ﻧﺴﺘﻌﻴﻦ ﺍﻫﺪﻧﺎ ﺍﻟﺼﺮﺍﻁ
ﺍﻟﻤﺴﺘﻘﻴﻢ ﺻﺮﺍﻁ ﺍﻟﺬﻳﻦ ﺃﻧﻌﻤﺖ ﻋﻠﻴﻬﻢ ﻏﻴﺮ ﺍﻟﻤﻐﻀﻮﺏ ﻋﻠﻴﻬﻢ
ﻭﻻ ﺍﻟﻀﺎﻟﻴﻦ ﺁﻣﻴﻦ ﺍﻟﻠﻪ ﻻ ﺇﻟﻪ ﺇﻻ ﻫﻮ ﺍﻟﺤﻲ ﺍﻟﻘﻴﻮﻡ ﻻ ﺗﺄﺧﺬﻩ
ﺳﻨﺔ ﻭﻻ ﻧﻮﻡ ﻟﻪ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﻣﺎ ﻓﻲ ﺍﻷﺭﺽ ﻣﻦ ﺫﺍ ﺍﻟﺬﻱ
ﻳﺸﻔﻊ ﻋﻨﺪﻩ ﺇﻻ ﺑﺈﺫﻧﻪ ﻳﻌﻠﻢ ﻣﺎ ﺑﻴﻦ ﺃﻳﺪﻳﻬﻢ ﻭﻣﺎ ﺧﻠﻔﻬﻢ ﻭﻻ
ﻳﺤﻴﻄﻮﻥ ﺑﺸﻲﺀ ﻣﻦ ﻋﻠﻤﻪ ﺇﻻ ﺑﻤﺎ ﺷﺎﺀ ﻭﺳﻊ ﻛﺮﺳﻴﻪ ﺍﻟﺴﻤﻮﺍﺕ
ﻭﺍﻷﺭﺽ ﻭﻻ ﻳﺌﻮﺩﻩ ﺣﻔﻈﻬﻤﺎ ﻭﻫﻮ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻻ ﺇﻛﺮﺍﻩ ﻓﻲ
ﺍﻟﺪﻳﻦ ﻗﺪ ﺗﺒﻴﻦ ﺍﻟﺮﺷﺪ ﻣﻦ ﺍﻟﻐﻲ ﻓﻤﻦ ﻳﻜﻔﺮ ﺑﺎﻟﻄﺎﻏﻮﺕ ﻭﻳﺆﻣﻦ
ﺑﺎﻟﻠﻪ ﻓﻘﺪ ﺍﺳﺘﻤﺴﻚ ﺑﺎﻟﻌﺮﻭﺓ ﺍﻟﻮﺛﻘﻰ ﻻ ﺍﻧﻔﺼﺎﻡ ﻟﻬﺎ ﻭﺍﻟﻠﻪ
ﺳﻤﻴﻊ ﻋﻠﻴﻢ ﺍﻟﻠﻪ ﻭﻟﻲ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻳﺨﺮﺟﻬﻢ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ
ﺍﻟﻨﻮﺭ ﻭﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺃﻭﻟﻴﺎﺅﻫﻢ ﺍﻟﻄﺎﻏﻮﺕ ﻳﺨﺮﺟﻮﻧﻬﻢ ﻣﻦ ﺍﻟﻨﻮﺭ
ﺇﻟﻰ ﺍﻟﻈﻠﻤﺎﺕ ﺃﻭﻟﺌﻚ ﺃﺻﺤﺎﺏ ﺍﻟﻨﺎﺭ ﻫﻢ ﻓﻴﻬﺎ ﺧﺎﻟﺪﻭﻥ ﺍﻟﻠﻪ ﻻ
ﺇﻟﻪ ﺇﻻ ﻫﻮ ﺍﻟﺤﻲ ﺍﻟﻘﻴﻮﻡ ﻻ ﺗﺄﺧﺬﻩ ﺳﻨﺔ ﻭﻻ ﻧﻮﻡ ﻟﻪ ﻣﺎ ﻓﻲ
ﺍﻟﺴﻤﻮﺍﺕ ﻭﻣﺎ ﻓﻲ ﺍﻷﺭﺽ ﻣﻦ ﺫﺍ ﺍﻟﺬﻱ ﻳﺸﻔﻊ ﻋﻨﺪﻩ ﺇﻻ ﺑﺈﺫﻧﻪ
ﻳﻌﻠﻢ ﻣﺎ ﺑﻴﻦ ﺃﻳﺪﻳﻬﻢ ﻭﻣﺎ ﺧﻠﻔﻬﻢ ﻭﻻ ﻳﺤﻴﻄﻮﻥ ﺑﺸﻲﺀ ﻣﻦ ﻋﻠﻤﻪ
ﺇﻻ ﺑﻤﺎ ﺷﺎﺀ ﻭﺳﻊ ﻛﺮﺳﻴﻪ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻻ ﻳﺌﻮﺩﻩ ﺣﻔﻈﻬﻤﺎ
ﻭﻫﻮ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻻ ﺇﻛﺮﺍﻩ ﻓﻲ ﺍﻟﺪﻳﻦ ﻗﺪ ﺗﺒﻴﻦ ﺍﻟﺮﺷﺪ ﻣﻦ
ﺍﻟﻐﻲ ﻓﻤﻦ ﻳﻜﻔﺮ ﺑﺎﻟﻄﺎﻏﻮﺕ ﻭﻳﺆﻣﻦ ﺑﺎﻟﻠﻪ ﻓﻘﺪ ﺍﺳﺘﻤﺴﻚ ﺑﺎﻟﻌﺮﻭﺓ
ﺍﻟﻮﺛﻘﻰ ﻻ ﺍﻧﻔﺼﺎﻡ ﻟﻬﺎ ﻭﺍﻟﻠﻪ ﺳﻤﻴﻊ ﻋﻠﻴﻢ ﺍﻟﻠﻪ ﻭﻟﻲ ﺍﻟﺬﻳﻦ
ﺁﻣﻨﻮﺍ ﻳﺨﺮﺟﻬﻢ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ ﺍﻟﻨﻮﺭ ﻭﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺃﻭﻟﻴﺎﺅﻫﻢ
ﺍﻟﻄﺎﻏﻮﺕ ﻳﺨﺮﺟﻮﻧﻬﻢ ﻣﻦ ﺍﻟﻨﻮﺭ ﺇﻟﻰ ﺍﻟﻈﻠﻤﺎﺕ ﺃﻭﻟﺌﻚ ﺃﺻﺤﺎﺏ
ﺍﻟﻨﺎﺭ ﻫﻢ ﻓﻴﻬﺎ ﺧﺎﻟﺪﻭﻥ

ﺍﻟﻠﻪ ﻳﺤﺐ ﺍﻟﻤﺤﺴﻨﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺘﻘﻴﻦ ﻭﻳﺤﺐ ﺍﻟﺘﻮﺍﺑﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺘﻄﻬﺮﻳﻦ ﻭﻳﺤﺐ ﺍﻟﺼﺎﺑﺮﻳﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺘﻮﻛﻠﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻌﺎﺩﻟﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻤﻘﺴﻄﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺠﺎﻫﺪﻳﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺤﺘﺮﻓﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺘﻮﺍﺿﻌﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺘﺼﺪﻗﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺘﺼﺪﻗﺎﺕ ﻭﻳﺤﺐ ﺍﻟﻤﺘﺼﺪﻗﻮﻥ

وَيَقُولُ: هَذَا مِمَّا لَمْ يَكُنْ فِي عَهْدِ أَحَدٍ مِنَ الْخُلَفَاءِ قَبْلَهُ،

ڤ ڤ ڤ

ﺍﻟﻤﺴﺘﻘﺒﻞ . ﻭﻳﻘﻊ ﻓﻲ ﻣﺤﻞ ﻣﺠﺮﻭﺭ ﻣﺜﻞ ﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ : ﻓﻬﻞ ﺃﻧﺘﻢ ﻣﻨﺘﻬﻮﻥ ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ : ﻓﻬﻞ ﺃﻧﺘﻢ ﻣﺴﻠﻤﻮﻥ : ﻭﻳﺠﻮﺯ ﺣﺬﻑ ﻣﺎ ﻳﻌﻤﻞ ﻓﻴﻪ ﺍﻟﻤﺠﺮﻭﺭ ﻭﺍﻟﻈﺮﻑ ﺇﺫﺍ ﺩﻝ ﻋﻠﻴﻪ ﺩﻟﻴﻞ ﻛﻘﻮﻟﻪ ﺗﻌﺎﻟﻰ : ﻭﻫﻮ ﺍﻟﺬﻱ ﻓﻲ ﺍﻟﺴﻤﺎﺀ ﺇﻟﻪ ﻭﻓﻲ ﺍﻷﺭﺽ ﺇﻟﻪ : ﺃﻱ ﻣﻌﺒﻮﺩ ﻓﻲ ﺍﻟﺴﻤﺎﺀ ﻭﻣﻌﺒﻮﺩ ﻓﻲ ﺍﻷﺭﺽ ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ : ﻭﻫﻮ ﺍﻟﺬﻱ ﻓﻲ ﺍﻟﺴﻤﺎﺀ ﺇﻟﻪ ﻭﻓﻲ ﺍﻷﺭﺽ ﺇﻟﻪ ﻭﺍﻟﺘﻘﺪﻳﺮ ﻓﻲ ﺍﻷﺭﺽ ﻣﻌﺒﻮﺩ

ಮಾಡಿದ ಪಾಪಗಳಿಗಾಗಿ ಅವನು ಅವರಿಗೆ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮಾಡಬೇಕು. ಅವರು ಮಾಡಿದ ಪಾಪವು ಅವರಿಗೆ ಕ್ಷಮಿಸಲ್ಪಡುವುದು. ಅವರು ಮಾಡಿದ ಪಾಪಗಳಿಗಾಗಿ ಅವರಿಗೆ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮಾಡಿದ ಮೇಲೆ ಅವರು ಪಾಪಪರಿಹಾರಕ್ಕಾಗಿ ಒಂದು ಆಡನ್ನು ತರಬೇಕು. ಅದನ್ನು ಅವರು ಸಭೆಯ ಗುಡಾರದ ಬಾಗಿಲಿಗೆ ತಂದು ಅದರ ತಲೆಯ ಮೇಲೆ ತಮ್ಮ ಕೈಗಳನ್ನಿಟ್ಟು ಅದನ್ನು ಯೆಹೋವನ ಸನ್ನಿಧಿಯಲ್ಲಿ ಕೊಯ್ಯಬೇಕು. ಆಗ ಯಾಜಕನು ಆ ಆಡಿನ ರಕ್ತವನ್ನು ಸಭೆಯ ಗುಡಾರಕ್ಕೆ ತಂದು ತನ್ನ ಬೆರಳನ್ನು ರಕ್ತದಲ್ಲಿ ಅದ್ದಿ ಯೆಹೋವನ ಸನ್ನಿಧಿಯಲ್ಲಿ ಪರಿಶುದ್ಧಸ್ಥಳದ ಪರದೆಯ ಮುಂದೆ ಏಳು ಸಾರಿ ಚಿಮುಕಿಸಬೇಕು. ಆ ರಕ್ತದಲ್ಲಿ ಸ್ವಲ್ಪವನ್ನು ಸಭೆಯ ಗುಡಾರದಲ್ಲಿರುವ ಧೂಪವೇದಿಕೆಯ ಕೊಂಬುಗಳಿಗೆ ಹಚ್ಚಬೇಕು. ಉಳಿದ ರಕ್ತವನ್ನೆಲ್ಲಾ ಸಭೆಯ ಗುಡಾರದ ಬಾಗಿಲಿನ ಬಳಿಯಲ್ಲಿರುವ ಸರ್ವಾಂಗಹೋಮದ ಯಜ್ಞವೇದಿಕೆಯ ಬುಡದಲ್ಲಿ ಸುರಿಯಬೇಕು. ಅದರ ಕೊಬ್ಬನ್ನೆಲ್ಲಾ ಸಮಾಧಾನಯಜ್ಞದ ಪಶುಗಳಿಂದ ತೆಗೆಯುವಂತೆ ತೆಗೆದು ಯಜ್ಞವೇದಿಕೆಯ ಮೇಲೆ ಸುಡಬೇಕು. ಹೀಗೆ ಯಾಜಕನು ಅವರ ಪಾಪಕ್ಕಾಗಿ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮಾಡಬೇಕು. ಆಗ ಅವರು ಕ್ಷಮಿಸಲ್ಪಡುವರು. ಅವನು ಅವರಿಗೆ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮಾಡಿದ ಮೇಲೆ ಅವರು ಪಾಪಪರಿಹಾರಕ್ಕಾಗಿ ಒಂದು ಆಡನ್ನು ತರಬೇಕು. ಅದನ್ನು ಅವರು ಸಭೆಯ ಗುಡಾರದ ಬಾಗಿಲಿಗೆ ತಂದು ಅದರ ತಲೆಯ ಮೇಲೆ ತಮ್ಮ ಕೈಗಳನ್ನಿಟ್ಟು ಅದನ್ನು ಯೆಹೋವನ ಸನ್ನಿಧಿಯಲ್ಲಿ ಕೊಯ್ಯಬೇಕು. ಆಗ ಯಾಜಕನು ಆ ಆಡಿನ ರಕ್ತವನ್ನು ಸಭೆಯ ಗುಡಾರಕ್ಕೆ ತಂದು ತನ್ನ ಬೆರಳನ್ನು ರಕ್ತದಲ್ಲಿ ಅದ್ದಿ ಯೆಹೋವನ ಸನ್ನಿಧಿಯಲ್ಲಿ ಪರಿಶುದ್ಧಸ್ಥಳದ ಪರದೆಯ ಮುಂದೆ ಏಳು ಸಾರಿ ಚಿಮುಕಿಸಬೇಕು. ಆ ರಕ್ತದಲ್ಲಿ ಸ್ವಲ್ಪವನ್ನು ಸಭೆಯ ಗುಡಾರದಲ್ಲಿರುವ ಧೂಪವೇದಿಕೆಯ ಕೊಂಬುಗಳಿಗೆ ಹಚ್ಚಬೇಕು. ಉಳಿದ ರಕ್ತವನ್ನೆಲ್ಲಾ ಸಭೆಯ ಗುಡಾರದ ಬಾಗಿಲಿನ ಬಳಿಯಲ್ಲಿರುವ ಸರ್ವಾಂಗಹೋಮದ ಯಜ್ಞವೇದಿಕೆಯ ಬುಡದಲ್ಲಿ ಸುರಿಯಬೇಕು. ಅದರ ಕೊಬ್ಬನ್ನೆಲ್ಲಾ ಸಮಾಧಾನಯಜ್ಞದ ಪಶುಗಳಿಂದ ತೆಗೆಯುವಂತೆ ತೆಗೆದು ಯಜ್ಞವೇದಿಕೆಯ ಮೇಲೆ ಸುಡಬೇಕು. ಹೀಗೆ ಯಾಜಕನು ಅವರ ಪಾಪಕ್ಕಾಗಿ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮಾಡಬೇಕು. ಆಗ ಅವರು ಕ್ಷಮಿಸಲ್ಪಡುವರು.

ضنا زهد: ٥ سعد ٥٨٨٦ احمد ٥٥٥٥ ٥٥٥٥

ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺍﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺘﺒﻪ ﺍﻟﻌﺒﺪ ﺍﻟﻔﻘﻴﺮ ﺍﻟﻰ ﺭﺑﻪ ﺍﻟﻐﻨﻲ ﺍﺑﻮ ﺍﻟﻔﻀﻞ ﻋﺒﺪ ﺍﻟﻘﺎﺩﺭ ﺍﻟﻤﺪﻋﻮ ﺑﺎﻟﻤﺤﺐ ﺍﻟﻤﺤﻤﺪﻱ ﺍﻟﻬﻨﺪﻱ ﺍﻟﺒﺪﺍﻳﻮﻧﻲ ﺍﻟﺤﻨﻔﻲ ﺍﻟﻨﻘﺸﺒﻨﺪﻱ ﻋﻔﻲ ﺍﻟﻠﻪ ﻋﻨﻪ ﻭﻋﻦ ﻭﺍﻟﺪﻳﻪ ﻭﻣﺸﺎﻳﺨﻪ ﻭﺟﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺍﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ

ڕەحمەت : مانگی ڕەمەزان . ڕۆژی
یەکەم ڕۆژی جەژن ؛ مانگی حەج :
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ڕۆژی ئیسلام : ڕۆژی ئیمان . ڕۆژی
ئیمان ڕۆژی : ڕۆژی ئیسلام ؛ ڕۆژی
ئیسلام ڕۆژی

ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ ﻭﺇﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺘﺒﻪ ﺍﻟﻔﻘﻴﺮ ﺇﻟﻰ ﺭﺣﻤﺔ ﺭﺑﻪ ﺍﻟﻐﻨﻲ ﺍﻟﺴﻴﺪ ﺍﻟﺸﺮﻳﻒ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠﻲ ﺑﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠﻲ ﺍﻟﺴﻨﻮﺳﻲ ﺍﻟﺤﺴﻨﻲ ﺍﻟﺠﻌﻔﺮﻱ ﺍﻟﺨﻄﺎﺑﻲ ﺍﻟﻤﻐﺮﺑﻲ ﺍﻟﺪﺍﺭ ﻭﺍﻟﻤﻨﺸﺄ ﺍﻟﻔﺎﺱ ﺍﻟﻤﻘﺮ ﻭﺍﻟﻤﻮﻃﻦ ﻭﺍﻟﻤﺴﻜﻦ ﻭﺍﻟﻤﺪﻓﻦ ﻭﺍﻟﻤﺮﺑﻰ ﻭﺍﻟﻤﻨﺸﺄ ﻭﺍﻟﻤﻮﻟﺪ ﻭﺍﻟﻤﻌﺘﻘﺪ ﻭﺍﻟﻤﺬﻫﺐ ﻭﺍﻟﻤﺸﺮﺏ ﻭﺍﻟﻤﻠﺒﺲ ﻭﺍﻟﻤﺄﻛﻞ

ﻭﺍﻟﻤﺎﺀ ﻭﺍﻟﻨﺎﺭ ﻭﺍﻟﺮﻳﺢ . ﻭﺍﻟﺜﻠﺚ ﺍﻟﺬﻱ ﻫﻮ ﺍﻟﺘﺮﺍﺏ
ﻭﺍﻟﻤﻠﺢ ﻭﺍﻟﺰﺍﺝ : ﻭﻫﺬﻩ ﺍﻟﺜﻼﺛﺔ ﺍﻟﺘﻲ ﻫﻲ ﺍﻟﻤﺎﺀ ﻭﺍﻟﻨﺎﺭ
ﻭﺍﻟﺮﻳﺢ . ﻓﺎﻟﻤﺎﺀ ﻳﺴﻘﻲ ﺍﻟﻨﺒﺎﺕ : ﻭﺍﻟﻨﺎﺭ ﺗﻨﻀﺞ ﺍﻟﻨﺒﺎﺕ :
ﻭﺍﻟﺮﻳﺢ ﺗﺬﺭﻳﻪ ﻭﺗﻔﺮﻗﻪ : ﻭﺍﻟﺘﺮﺍﺏ ﻳﻐﺬﻱ ﺍﻟﻨﺒﺎﺕ :
ﻭﺍﻟﻤﻠﺢ ﻳﻤﺴﻜﻪ ﻭﻳﻘﻮﻳﻪ . ﻭﺍﻟﺰﺍﺝ ﻳﻨﻤﻴﻪ ﻭﻳﺰﻳﺪﻩ :
ﻭﻫﺬﻩ ﺍﻟﺜﻼﺛﺔ ﺍﻟﺘﻲ ﻫﻲ ﺍﻟﻤﺎﺀ ﻭﺍﻟﻨﺎﺭ ﻭﺍﻟﺮﻳﺢ ﻫﻲ
ﺍﻟﺘﻲ ﺗﻨﺸﺊ ﺍﻟﻨﺒﺎﺕ ﻭﺗﻨﻤﻴﻪ . ﻭﺍﻟﺘﺮﺍﺏ ﻭﺍﻟﻤﻠﺢ ﻭﺍﻟﺰﺍﺝ
ﻫﻲ ﺍﻟﺘﻲ ﺗﻐﺬﻱ ﺍﻟﻨﺒﺎﺕ ﻭﺗﻘﻮﻳﻪ . ﻭﺍﻟﺘﺮﺍﺏ ﻳﻤﺴﻚ ﺍﻟﻨﺒﺎﺕ
ﻭﻳﺜﺒﺘﻪ . ﻭﺍﻟﻤﻠﺢ ﻳﻘﻮﻱ ﺍﻟﻨﺒﺎﺕ ﻭﻳﻤﺴﻜﻪ ﻭﻳﻤﻨﻌﻪ ﻣﻦ
ﺍﻟﻔﺴﺎﺩ . ﻭﺍﻟﺰﺍﺝ ﻳﻨﻤﻲ ﺍﻟﻨﺒﺎﺕ ﻭﻳﺰﻳﺪﻩ ﻭﻳﻜﺜﺮﻩ :
ﻭﻫﺬﻩ ﺍﻟﺜﻼﺛﺔ ﺍﻟﺘﻲ ﻫﻲ ﺍﻟﺘﺮﺍﺏ ﻭﺍﻟﻤﻠﺢ ﻭﺍﻟﺰﺍﺝ ﻫﻲ
ﺍﻟﺘﻲ ﺗﻐﺬﻱ ﺍﻟﻨﺒﺎﺕ ﻭﺗﻘﻮﻳﻪ . ﻭﺍﻟﺘﺮﺍﺏ ﻳﻤﺴﻚ ﺍﻟﻨﺒﺎﺕ
ﻭﻳﺜﺒﺘﻪ . ﻭﺍﻟﻤﻠﺢ ﻳﻘﻮﻱ ﺍﻟﻨﺒﺎﺕ ﻭﻳﻤﺴﻜﻪ ﻭﻳﻤﻨﻌﻪ ﻣﻦ
ﺍﻟﻔﺴﺎﺩ . ﻭﺍﻟﺰﺍﺝ ﻳﻨﻤﻲ ﺍﻟﻨﺒﺎﺕ ﻭﻳﺰﻳﺪﻩ ﻭﻳﻜﺜﺮﻩ :
ﻭﻫﺬﻩ ﺍﻟﺜﻼﺛﺔ ﺍﻟﺘﻲ ﻫﻲ ﺍﻟﻤﺎﺀ ﻭﺍﻟﻨﺎﺭ ﻭﺍﻟﺮﻳﺢ ﻫﻲ
ﺍﻟﺘﻲ ﺗﻨﺸﺊ ﺍﻟﻨﺒﺎﺕ ﻭﺗﻨﻤﻴﻪ . ﻭﺍﻟﺘﺮﺍﺏ ﻭﺍﻟﻤﻠﺢ ﻭﺍﻟﺰﺍﺝ
ﻫﻲ ﺍﻟﺘﻲ ﺗﻐﺬﻱ ﺍﻟﻨﺒﺎﺕ ﻭﺗﻘﻮﻳﻪ . ﻭﺍﻟﺘﺮﺍﺏ ﻳﻤﺴﻚ ﺍﻟﻨﺒﺎﺕ
ﻭﻳﺜﺒﺘﻪ . ﻭﺍﻟﻤﻠﺢ ﻳﻘﻮﻱ ﺍﻟﻨﺒﺎﺕ ﻭﻳﻤﺴﻜﻪ ﻭﻳﻤﻨﻌﻪ ﻣﻦ
ﺍﻟﻔﺴﺎﺩ . ﻭﺍﻟﺰﺍﺝ ﻳﻨﻤﻲ ﺍﻟﻨﺒﺎﺕ ﻭﻳﺰﻳﺪﻩ ﻭﻳﻜﺜﺮﻩ :

ಅಂಗದ ಮೇಲಣ ಬಿ ಸಿಗಳಿಂದ ಬರುವ ಸಾಮಾನ್ಯ
ಲಕ್ಷಣ ಜ್ವರ. ಬಿಸಿಲಿನ ಸೆಕೆಯಿಂದ ಬರುವ ಜ್ವರ: ಸೂರ್ಯನ
ಕಾವಿನಿಂದ ಬರುವ ಜ್ವರ: ಬಿಸಿಲಿನ ಝಳ ತಾಗಿ ಬರುವ
ಜ್ವರ. ಬಿಸಿಲಿನ ಬೇಗೆ ಹೆಚ್ಚಾಗಿ ಬರುವ ಜ್ವರ: ಬಿಸಿಲಿನ
ಕಾವಿನಿಂದ ಬರುವ ಜ್ವರ. ಬಿಸಿಲಿನ ಬೇಗೆಯಿಂದ ಬರುವ
ಜ್ವರ: ಬಿಸಿಲಿನ ಝಳ ತಾಗಿ ಬರುವ ಜ್ವರ. ಬಿಸಿಲಿನ
ಬೇಗೆಯಿಂದ ಬರುವ ಜ್ವರ: ಬಿಸಿಲಿನ ಕಾವಿನಿಂದ ಬರುವ
ಜ್ವರ. ಬಿಸಿಲಿನ ಬೇಗೆಯಿಂದ ಬರುವ ಜ್ವರ: ಬಿಸಿಲಿನ
ಕಾವಿನಿಂದ ಬರುವ ಜ್ವರ. ಬಿಸಿಲಿನ ಬೇಗೆಯಿಂದ ಬರುವ
ಜ್ವರ: ಬಿಸಿಲಿನ ಕಾವಿನಿಂದ

ﻣﺎﺩﺍﻗﻲ ﺍﻟﺘﻲ ﻟﻢ ﻳﺪﻉ . ﻭﺍﻟﺴﺎﺣﺎﺕ ﺍﻟﻤﺴﻤﻰ ﺑﺎﻟﺒﺎﻥ
ﻟﻢ ﻳﻜﻦ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ
ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ : ﻭﻣﻨﻬﺎ ﻣﺎ ﻳﺴﻤﻰ

ﺍﻟﻠﻬﻢ ﺍﻧﺎ ﻧﺴﺘﻌﻴﻨﻚ ﻭﻧﺴﺘﻐﻔﺮﻙ ﻭﻧﺴﺘﻬﺪﻳﻚ ﻭﻧﺴﺘﻜﻔﻴﻚ ﻭﻧﺆﻣﻦ ﺑﻚ ﻭﻧﺘﻮﻛﻞ ﻋﻠﻴﻚ ﻭﻧﺜﻨﻲ ﻋﻠﻴﻚ ﺍﻟﺨﻴﺮ ﻛﻠﻪ ﻭﻧﺸﻜﺮﻙ ﻭﻻ ﻧﻜﻔﺮﻙ ﻭﻧﺨﻠﻊ ﻭﻧﺘﺮﻙ ﻣﻦ ﻳﻔﺠﺮﻙ ﺍﻟﻠﻬﻢ ﺍﻳﺎﻙ ﻧﻌﺒﺪ ﻭﻟﻚ ﻧﺼﻠﻲ ﻭﻧﺴﺠﺪ ﻭﺍﻟﻴﻚ ﻧﺴﻌﻰ ﻭﻧﺤﻔﺪ ﻧﺮﺟﻮ ﺭﺣﻤﺘﻚ ﻭﻧﺨﺸﻰ ﻋﺬﺍﺑﻚ ﺍﻥ ﻋﺬﺍﺑﻚ ﺑﺎﻟﻜﻔﺎﺭ ﻣﻠﺤﻖ ﺍﻟﻠﻬﻢ ﻋﺬﺏ ﻛﻔﺮﺓ ﺍﻫﻞ ﺍﻟﻜﺘﺎﺏ ﺍﻟﺬﻳﻦ ﻳﻜﺬﺑﻮﻥ ﺭﺳﻠﻚ ﻭﻳﺼﺪﻭﻥ ﻋﻦ ﺳﺒﻴﻠﻚ ﻭﺍﺟﻌﻞ ﻋﻠﻴﻬﻢ ﺭﺟﺰﻙ ﻭﻋﺬﺍﺑﻚ ﺍﻟﻠﻬﻢ ﺍﻥ ﻋﺬﺍﺑﻚ ﺍﻟﺬﻳﻦ ﺍﻭﺗﻮﺍ ﺍﻟﻜﺘﺎﺏ ﻣﻠﺤﻖ ﺍﻟﻠﻬﻢ ﺍﻟﻌﻦ ﺍﻟﻜﻔﺮﺓ ﺍﻫﻞ ﺍﻟﻜﺘﺎﺏ ﺍﻟﺬﻳﻦ ﻳﻜﺬﺑﻮﻥ ﺭﺳﻠﻚ ﻭﻳﻘﺎﺗﻠﻮﻥ ﺍﻭﻟﻴﺎﺋﻚ ﺍﻟﻠﻬﻢ ﺧﺎﻟﻒ ﺑﻴﻦ ﻛﻠﻤﺘﻬﻢ ﻭﺯﻟﺰﻝ ﺍﻗﺪﺍﻣﻬﻢ ﻭﺍﻧﺰﻝ ﺑﻬﻢ ﺑﺄﺳﻚ ﺍﻟﺬﻱ ﻻ ﻳﺮﺩ ﻋﻦ ﺍﻟﻘﻮﻡ ﺍﻟﻤﺠﺮﻣﻴﻦ ﺍﻟﻠﻬﻢ ﺍﻧﺎ ﻧﺴﺘﻌﻴﻨﻚ ﻭﻧﺴﺘﻐﻔﺮﻙ ﻭﻧﺴﺘﻬﺪﻳﻚ ﻭﻧﺴﺘﻜﻔﻴﻚ ﻭﻧﺆﻣﻦ ﺑﻚ ﻭﻧﺘﻮﻛﻞ ﻋﻠﻴﻚ ﻭﻧﺜﻨﻲ ﻋﻠﻴﻚ ﺍﻟﺨﻴﺮ ﻛﻠﻪ ﻭﻧﺸﻜﺮﻙ ﻭﻻ ﻧﻜﻔﺮﻙ ﻭﻧﺨﻠﻊ ﻭﻧﺘﺮﻙ ﻣﻦ ﻳﻔﺠﺮﻙ ﺍﻟﻠﻬﻢ ﺍﻳﺎﻙ ﻧﻌﺒﺪ ﻭﻟﻚ ﻧﺼﻠﻲ ﻭﻧﺴﺠﺪ ﻭﺍﻟﻴﻚ ﻧﺴﻌﻰ ﻭﻧﺤﻔﺪ ﻧﺮﺟﻮ ﺭﺣﻤﺘﻚ ﻭﻧﺨﺸﻰ ﻋﺬﺍﺑﻚ ﺍﻥ ﻋﺬﺍﺑﻚ ﺑﺎﻟﻜﻔﺎﺭ ﻣﻠﺤﻖ ﺍﻟﻠﻬﻢ ﻋﺬﺏ ﻛﻔﺮﺓ ﺍﻫﻞ ﺍﻟﻜﺘﺎﺏ ﺍﻟﺬﻳﻦ ﻳﻜﺬﺑﻮﻥ ﺭﺳﻠﻚ ﻭﻳﺼﺪﻭﻥ ﻋﻦ ﺳﺒﻴﻠﻚ ﻭﺍﺟﻌﻞ ﻋﻠﻴﻬﻢ ﺭﺟﺰﻙ ﻭﻋﺬﺍﺑﻚ ﺍﻟﻠﻬﻢ ﺍﻥ ﻋﺬﺍﺑﻚ ﺍﻟﺬﻳﻦ ﺍﻭﺗﻮﺍ ﺍﻟﻜﺘﺎﺏ ﻣﻠﺤﻖ ﺍﻟﻠﻬﻢ ﺍﻟﻌﻦ ﺍﻟﻜﻔﺮﺓ ﺍﻫﻞ ﺍﻟﻜﺘﺎﺏ ﺍﻟﺬﻳﻦ ﻳﻜﺬﺑﻮﻥ ﺭﺳﻠﻚ ﻭﻳﻘﺎﺗﻠﻮﻥ ﺍﻭﻟﻴﺎﺋﻚ ﺍﻟﻠﻬﻢ ﺧﺎﻟﻒ ﺑﻴﻦ ﻛﻠﻤﺘﻬﻢ ﻭﺯﻟﺰﻝ ﺍﻗﺪﺍﻣﻬﻢ ﻭﺍﻧﺰﻝ ﺑﻬﻢ ﺑﺄﺳﻚ ﺍﻟﺬﻱ ﻻ ﻳﺮﺩ ﻋﻦ ﺍﻟﻘﻮﻡ ﺍﻟﻤﺠﺮﻣﻴﻦ

٦٥ لسلا سكا ىرحا ىسلا ةدبع ىسع :
ىكح تحت كل ةدبع لهلا ىسرا
٦٥ لحتنا ةدبع ىف ةدبع حل :
ةعتصملا لسا مع ةدم ةدبع
ىلع ىرا ىهاز كل لصا لحا ىرا :
٦٥ لحتنا ةدبع لسا مع ةدم ةدبع
ةدبع لسا مع ةدم ةدبع
٦٥ لحتنا ةدبع لسا مع ةدم ةدبع
ىسع ةدبع لسا مع ةدم ةدبع
٦٥ لحتنا ةدبع لسا مع ةدم ةدبع

ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻟﺘﻮﺑﺔ ﻭﺍﻟﺪﻣﻮﻉ ﻭﺍﻟﺨﺸﻮﻉ ﻭﺍﻟﺘﻨﻬﺪ ﻭﺍﻟﺘﺄﻭﻩ ﻭﺍﻟﺘﺬﻟﻞ ﻭﺍﻟﺘﻀﺮﻉ ﻭﺍﻟﺘﻮﺳﻞ ﻭﺍﻟﺘﺸﻔﻊ ﻭﺍﻟﺘﺮﺟﻲ ﻭﺍﻟﺘﻤﺠﺪ ﻭﺍﻟﺘﺴﺒﺢ ﻭﺍﻟﺘﻘﺪﻳﺲ ﻭﺍﻟﺘﻤﺠﻴﺪ ﻭﺍﻟﺘﺒﺘﻞ ﻭﺍﻟﺘﻌﺒﺪ ﻭﺍﻟﺘﺨﺸﻊ ﻭﺍﻟﺘﺴﻠﻴﻢ ﻭﺍﻟﺘﺴﺒﻴﺢ

ﺍﻟﻠﻪ ﻳﺮﺣﻤﻪ ﻭﻳﻐﻔﺮ ﻟﻪ ﻭﻳﺪﺧﻠﻪ ﺍﻟﺠﻨﺔ ﻭﻳﺠﻌﻞ ﻣﺜﻮﺍﻩ ﺍﻟﻔﺮﺩﻭﺱ ﺍﻷﻋﻠﻰ ﻣﻦ ﺍﻟﺠﻨﺔ ﻭﻳﺠﻤﻊ ﺑﻴﻨﻪ ﻭﺑﻴﻦ ﺍﻟﻨﺒﻲ ﻭﺍﻟﺼﺪﻳﻘﻴﻦ ﻭﺍﻟﺸﻬﺪﺍﺀ ﻭﺍﻟﺼﺎﻟﺤﻴﻦ ﻭﺣﺴﻦ ﺃﻭﻟﺌﻚ ﺭﻓﻴﻘﺎ ﻭﺃﻥ ﻳﺠﻌﻞ ﻗﺒﺮﻩ ﺭﻭﺿﺔ ﻣﻦ ﺭﻳﺎﺽ ﺍﻟﺠﻨﺔ ﻭﻻ ﻳﺠﻌﻞ ﻗﺒﺮﻩ ﺣﻔﺮﺓ ﻣﻦ ﺣﻔﺮ ﺍﻟﻨﺎﺭ ﻭﺃﻥ ﻳﻔﺴﺢ ﻟﻪ ﻓﻲ ﻗﺒﺮﻩ ﻣﺪ ﺑﺼﺮﻩ ﻭﺃﻥ ﻳﻨﻮﺭ ﻟﻪ ﻓﻲ ﻗﺒﺮﻩ ﻭﺃﻥ ﻳﺠﺎﻓﻲ ﺍﻷﺭﺽ ﻋﻦ ﺟﻨﺒﻴﻪ ﻭﺃﻥ ﻳﺜﺒﺘﻪ ﻋﻨﺪ ﺍﻟﺴﺆﺍﻝ ﻓﺈﻧﻪ ﺍﻵﻥ ﻳﺴﺄﻝ ﻭﺃﻥ ﻳﺆﻣﻦ ﺭﻭﻋﺘﻪ ﻭﺃﻥ ﻳﺴﻘﻴﻪ ﻣﻦ ﺣﻮﺽ ﻧﺒﻴﻨﺎ ﻣﺤﻤﺪ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﺷﺮﺑﺔ ﻫﻨﻴﺌﺔ ﻻ ﺃﻇﻤﺄ ﺑﻌﺪﻫﺎ ﺃﺑﺪﺍ ﺣﺘﻰ ﻳﺪﺧﻞ ﺍﻟﺠﻨﺔ ﻭﺃﻥ ﻳﻌﺎﻣﻠﻪ ﺑﻤﺎ ﻫﻮ ﺃﻫﻠﻪ ﻳﺎ ﺃﻫﻞ ﺍﻟﻤﻐﻔﺮﺓ ﻭﺍﻟﺮﺣﻤﺔ ﻭﻳﺎ ﺃﻫﻞ ﺍﻟﺘﻘﻮﻯ ﻭ

ڕەشەڵ لێ دەکا خەڵک بەدەڕ ڕەش مێگا:
هەموو ڕەحمەت ئێرا دێنێ ڕەهەندەکە
ڕەهەندەکەی دەڵێن ڕەشەڵ ئەو
ڕەش مێگا بەڕەکەت لەسەڵە بەرەکەت
ئەو ڕەحمەتە لێ دەبێ ئەو ڕەشەڵ:
ئەو ڕەشەڵ بەرەو ڕۆژهەڵات دەڕا
ئەو ڕەشەڵ لێ هەڵدا ڕەنگی ئاسمان:

ﻭﻣﻦ ﺍﻟﻨﺎﺱ ﻣﻦ ﻳﻘﻮﻝ ﺇﻥ ﺍﻟﻤﺮﺍﺩ ﺑﺎﻟﺴﻤﺎﻭﺍﺕ ﻭﺍﻷﺭﺽ ﻫﻨﺎ ﺍﻟﺴﻤﺎﻭﺍﺕ ﺍﻟﺴﺒﻊ ﻭﺍﻷﺭﺽ ﺍﻟﺴﺒﻊ ﻭﻫﺬﺍ ﻗﻮﻝ ﺍﻟﻀﺤﺎﻙ ﻭﺍﺑﻦ ﺟﺮﻳﺞ ﻭﻗﺎﻝ ﺍﺑﻦ ﻋﺒﺎﺱ ﺍﻟﺴﻤﺎﻭﺍﺕ ﺍﻟﺴﺒﻊ ﻭﻣﻦ ﻓﻴﻬﻦ ﻭﻣﺎ ﺑﻴﻨﻬﻦ ﻭﻣﺎ ﺗﺤﺘﻬﻦ ﻭﺍﻷﺭﺽ ﺍﻟﺴﺒﻊ ﻭﻣﻦ ﻓﻴﻬﻦ ﻭﻣﺎ ﺑﻴﻨﻬﻦ ﻭﻣﺎ ﺗﺤﺘﻬﻦ ﻭﻗﻴﻞ ﺍﻟﻤﺮﺍﺩ ﺑﺎﻟﺴﻤﺎﻭﺍﺕ ﻭﺍﻷﺭﺽ ﺍﻟﺴﻤﺎﻭﺍﺕ ﻭﺍﻷﺭﺽ ﺍﻟﺘﻲ ﻧﺮﺍﻫﺎ ﻭﻫﺬﺍ ﻗﻮﻝ ﺍﻟﺠﻤﻬﻮﺭ ﻭﻫﻮ ﺍﻟﺼﺤﻴﺢ

ﻭﺍﻟﻠﻪ ﺍﻟﻌﻈﻴﻢ ﻣﺎ ﻗﺪﺭﻭﺍ ﺍﻟﻠﻪ ﺣﻖ ﻗﺪﺭﻩ ﻭﺍﻟﻠﻪ ﺍﻟﻌﻈﻴﻢ
ﻟﻮ ﺃﻥ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﻓﻴﻬﻦ ﻭﻣﺎ ﺑﻴﻨﻬﻦ ﻭﻣﺎ ﺗﺤﺘﻬﻦ
ﻭﻣﺎ ﻓﻮﻗﻬﻦ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻤﺸﺮﻕ ﻭﺍﻟﻤﻐﺮﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺸﻤﺎﻝ
ﻭﺍﻟﺠﻨﻮﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺴﻤﺎﺀ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺒﺮ ﻭﺍﻟﺒﺤﺮ
ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺠﺒﺎﻝ ﻭﺍﻟﻮﻫﺎﺩ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺴﻬﻮﻝ ﻭﺍﻟﻮﻋﺮ ﻭﻣﺎ
ﺑﻴﻦ ﺍﻟﺸﺠﺮ ﻭﺍﻟﻨﺒﺎﺕ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺤﻴﻮﺍﻥ ﻭﺍﻟﺠﻤﺎﺩ ﻭﻣﺎ ﺑﻴﻦ
ﺍﻟﻤﻼﺋﻜﺔ ﻭﺍﻟﺠﻦ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺠﻦ ﻭﺍﻹﻧﺲ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻤﻼﺋﻜﺔ
ﻭﺍﻟﺸﻴﺎﻃﻴﻦ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺸﻴﺎﻃﻴﻦ ﻭﺍﻟﺸﻴﺎﻃﻴﻦ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺸﻴﺎﻃﻴﻦ
ﻭﺍﻹﻧﺲ ﻭﻣﺎ ﺑﻴﻦ ﺍﻹﻧﺲ ﻭﺍﻹﻧﺲ ﻭﻣﺎ ﺑﻴﻦ ﺍﻹﻧﺲ ﻭﺍﻟﺪﻭﺍﺏ ﻭﻣﺎ
ﺑﻴﻦ ﺍﻟﺪﻭﺍﺏ ﻭﺍﻟﺪﻭﺍﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺪﻭﺍﺏ ﻭﺍﻟﻄﻴﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻄﻴﺮ
ﻭﺍﻟﻄﻴﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻄﻴﺮ ﻭﺍﻟﻬﻮﺍﻡ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻬﻮﺍﻡ ﻭﺍﻟﻬﻮﺍﻡ
ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻬﻮﺍﻡ ﻭﺍﻟﺮﻳﺎﺡ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺮﻳﺎﺡ ﻭﺍﻟﺮﻳﺎﺡ ﻭﻣﺎ ﺑﻴﻦ
ﺍﻟﺮﻳﺎﺡ ﻭﺍﻟﺴﺤﺎﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺴﺤﺎﺏ ﻭﺍﻟﺴﺤﺎﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺴﺤﺎﺏ
ﻭﺍﻟﻤﻄﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻤﻄﺮ ﻭﺍﻟﻤﻄﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻤﻄﺮ ﻭﺍﻟﻨﺒﺎﺕ
ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻨﺒﺎﺕ ﻭﺍﻟﻨﺒﺎﺕ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻨﺒﺎﺕ ﻭﺍﻟﺤﺒﻮﺏ ﻭﻣﺎ
ﺑﻴﻦ ﺍﻟﺤﺒﻮﺏ ﻭﺍﻟﺤﺒﻮﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺤﺒﻮﺏ ﻭﺍﻟﺒﺸﺮ ﻭﻣﺎ ﺑﻴﻦ
ﺍﻟﺒﺸﺮ ﻭﺍﻟﺒﺸﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺒﺸﺮ ﻭﺍﻟﺨﻠﻖ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺨﻠﻖ
ﻭﺍﻟﺨﻠﻖ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺨﻠﻖ ﻭﺍﻟﻠﻪ ﺍﻟﻌﻈﻴﻢ ﻣﺎ ﻗﺪﺭﻭﺍ ﺍﻟﻠﻪ ﺣﻖ
ﻗﺪﺭﻩ ﻭﺍﻟﻠﻪ ﺍﻟﻌﻈﻴﻢ ﻟﻮ ﺃﻥ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﻓﻴﻬﻦ ﻭﻣﺎ
ﺑﻴﻨﻬﻦ ﻭﻣﺎ ﺗﺤﺘﻬﻦ ﻭﻣﺎ ﻓﻮﻗﻬﻦ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻤﺸﺮﻕ ﻭﺍﻟﻤﻐﺮﺏ ﻭﻣﺎ
ﺑﻴﻦ ﺍﻟﺸﻤﺎﻝ ﻭﺍﻟﺠﻨﻮﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺴﻤﺎﺀ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺒﺮ
ﻭﺍﻟﺒﺤﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺠﺒﺎﻝ ﻭﺍﻟﻮﻫﺎﺩ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺴﻬﻮﻝ ﻭﺍﻟﻮﻋﺮ
ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺸﺠﺮ ﻭﺍﻟﻨﺒﺎﺕ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺤﻴﻮﺍﻥ ﻭﺍﻟﺠﻤﺎﺩ ﻭﻣﺎ ﺑﻴﻦ
ﺍﻟﻤﻼﺋﻜﺔ ﻭﺍﻟﺠﻦ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺠﻦ ﻭﺍﻹﻧﺲ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻤﻼﺋﻜﺔ
ﻭﺍﻟﺸﻴﺎﻃﻴﻦ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺸﻴﺎﻃﻴﻦ ﻭﺍﻟﺸﻴﺎﻃﻴﻦ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺸﻴﺎﻃﻴﻦ
ﻭﺍﻹﻧﺲ ﻭﻣﺎ ﺑﻴﻦ ﺍﻹﻧﺲ ﻭﺍﻹﻧﺲ ﻭﻣﺎ ﺑﻴﻦ ﺍﻹﻧﺲ ﻭﺍﻟﺪﻭﺍﺏ ﻭﻣﺎ
ﺑﻴﻦ ﺍﻟﺪﻭﺍﺏ ﻭﺍﻟﺪﻭﺍﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺪﻭﺍﺏ ﻭﺍﻟﻄﻴﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻄﻴﺮ
ﻭﺍﻟﻄﻴﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻄﻴﺮ ﻭﺍﻟﻬﻮﺍﻡ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻬﻮﺍﻡ ﻭﺍﻟﻬﻮﺍﻡ
ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻬﻮﺍﻡ ﻭﺍﻟﺮﻳﺎﺡ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺮﻳﺎﺡ ﻭﺍﻟﺮﻳﺎﺡ ﻭﻣﺎ ﺑﻴﻦ
ﺍﻟﺮﻳﺎﺡ ﻭﺍﻟﺴﺤﺎﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺴﺤﺎﺏ ﻭﺍﻟﺴﺤﺎﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺴﺤﺎﺏ
ﻭﺍﻟﻤﻄﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻤﻄﺮ ﻭﺍﻟﻤﻄﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻤﻄﺮ ﻭﺍﻟﻨﺒﺎﺕ
ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻨﺒﺎﺕ ﻭﺍﻟﻨﺒﺎﺕ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﻨﺒﺎﺕ ﻭﺍﻟﺤﺒﻮﺏ ﻭﻣﺎ
ﺑﻴﻦ ﺍﻟﺤﺒﻮﺏ ﻭﺍﻟﺤﺒﻮﺏ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺤﺒﻮﺏ ﻭﺍﻟﺒﺸﺮ ﻭﻣﺎ ﺑﻴﻦ
ﺍﻟﺒﺸﺮ ﻭﺍﻟﺒﺸﺮ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺒﺸﺮ ﻭﺍﻟﺨﻠﻖ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺨﻠﻖ
ﻭﺍﻟﺨﻠﻖ ﻭﻣﺎ ﺑﻴﻦ ﺍﻟﺨﻠﻖ

ہے جانے کا وقت آ گیا ہے۔ اب ہمیں اجازت دیجیے۔
ہم آپ کے بہت شکر گزار ہیں۔ آپ نے ہمارے ساتھ بہت اچھا سلوک کیا۔
ہم آپ کو کبھی نہیں بھولیں گے۔ آپ کی مہربانی ہمیشہ یاد رہے گی۔
ہم آپ کو خط لکھتے رہیں گے۔ آپ بھی ہمیں خط لکھتے رہیے گا۔
ہم آپ کے بہت مشکور ہیں۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کی مدد کبھی نہیں بھولیں گے۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کے بہت ممنون ہیں۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کی مہربانی کبھی نہیں بھولیں گے۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کے بہت شکر گزار ہیں۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کو کبھی نہیں بھولیں گے۔ آپ کی مہربانی ہمیشہ یاد رہے گی۔
ہم آپ کو خط لکھتے رہیں گے۔ آپ بھی ہمیں خط لکھتے رہیے گا۔
ہم آپ کے بہت مشکور ہیں۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کی مدد کبھی نہیں بھولیں گے۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کے بہت ممنون ہیں۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کی مہربانی کبھی نہیں بھولیں گے۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کے بہت شکر گزار ہیں۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کو کبھی نہیں بھولیں گے۔ آپ کی مہربانی ہمیشہ یاد رہے گی۔
ہم آپ کو خط لکھتے رہیں گے۔ آپ بھی ہمیں خط لکھتے رہیے گا۔
ہم آپ کے بہت مشکور ہیں۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کی مدد کبھی نہیں بھولیں گے۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کے بہت ممنون ہیں۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔
ہم آپ کی مہربانی کبھی نہیں بھولیں گے۔ آپ نے ہمارے لیے بہت کچھ کیا ہے۔

ڤ ڤ ڤ

ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻟﺘﻮﺑﺔ ﻭﺍﻟﻌﻤﻞ ﺑﻬﺎ ﻭﺍﻟﺜﺒﺎﺕ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺪﻭﺍﻡ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻤﻮﺕ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺒﻌﺚ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺤﺴﺎﺏ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺠﺰﺍﺀ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻤﻴﺰﺍﻥ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺼﺮﺍﻁ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺠﻨﺔ ﻭﺍﻟﻨﺎﺭ ﻭﺍﻟﺨﻠﻮﺩ ﻓﻴﻬﺎ ﻭﺍﻟﻤﻘﺎﻡ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻤﻮﻗﻒ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺸﻔﺎﻋﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻤﻐﻔﺮﺓ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺮﺣﻤﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺮﺿﻮﺍﻥ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻔﻮﺯ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻨﺠﺎﺓ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺴﻼﻣﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻌﺎﻓﻴﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺮﺍﺣﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻔﺮﺡ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺴﺮﻭﺭ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻨﻌﻴﻢ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺤﻴﺎﺓ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺒﻬﺠﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻘﺮﺏ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺮﺅﻳﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺴﻼﻡ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺘﺤﻴﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﻜﺮﺍﻣﺔ ﻋﻠﻴﻬﺎ ﻭﺍﻟﺨﻠﻮﺩ ﻓﻴﻬﺎ ﻭﺍﻟﺴﻜﻨﻰ ﻓﻴﻬﺎ ﻭﺍﻟﻤﻘﺎﻡ ﻓﻴﻬﺎ ﻭﺍﻟﻤﻨﺰﻝ ﻓﻴﻬﺎ ﻭﺍﻟﻤﺄﻭﻯ ﻓﻴﻬﺎ ﻭﺍﻟﻤﺴﻜﻦ ﻓﻴﻬﺎ ﻭﺍﻟﻤﺘﻜﺄ

ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻟﺘﻮﺑﺔ ﻭﺍﻟﺪﻣﻮﻉ ﻭﺍﻟﺘﻨﻬﺪ ﻭﺍﻟﺘﻮﺟﻊ ﻭﺍﻟﺘﺬﻟﻞ ﻭﺍﻟﺘﺨﺸﻊ ﻭﺍﻟﺘﺄﻟﻢ ﻭﺍﻟﺘﺤﺰﻥ

ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﻲ ﺍﻟﺸﻮﻕ ﺇﻟﻰ ﻟﻘﺎﺋﻚ ﻭﺍﻟﺮﺿﺎ ﺑﻘﻀﺎﺋﻚ ﻭﺍﻟﺼﺒﺮ ﻋﻠﻰ ﺑﻼﺋﻚ ﻭﺍﻟﻔﻮﺯ ﺑﺎﻟﻨﻈﺮ ﺇﻟﻰ ﻭﺟﻬﻚ ﻭ

ولا تكن مثل الذين نسوا الله فأنساهم أنفسهم
أولئك هم الفاسقون لا يستوي أصحاب النار
وأصحاب الجنة أصحاب الجنة هم الفائزون
لو أنزلنا هذا القرآن على جبل لرأيته خاشعا
متصدعا من خشية الله وتلك الأمثال نضربها
للناس لعلهم يتفكرون هو الله الذي لا إله إلا هو
عالم الغيب والشهادة هو الرحمن الرحيم
هو الله الذي لا إله إلا هو الملك القدوس
السلام المؤمن المهيمن العزيز الجبار المتكبر
سبحان الله عما يشركون هو الله الخالق
البارئ المصور له الأسماء الحسنى يسبح له
ما في السماوات والأرض وهو العزيز الحكيم
هو الذي أنزل السكينة في قلوب المؤمنين
ليزدادوا إيمانا مع إيمانهم ولله جنود
السماوات والأرض وكان الله عليما حكيما
ليدخل المؤمنين والمؤمنات جنات تجري
من تحتها الأنهار خالدين فيها ويكفر عنهم
سيئاتهم وكان ذلك عند الله فوزا عظيما
ويعذب المنافقين والمنافقات والمشركين
والمشركات الظانين بالله ظن السوء
عليهم دائرة السوء وغضب الله عليهم
ولعنهم وأعد لهم جهنم وساءت مصيرا

ڕەحمەت بۆ ئەو کەسەی کە ئەم کتێبە دەخوێنێتەوە
و ئەوانەی گوێ لێ دەگرن و ئەوانەی کە بەپێی ئەوە
کار دەکەن، چونکە کاتەکە نزیکە.
یۆحەنا بۆ حەوت کڵێسای ئاسیا دەنووسێت:
نیعمەت و ئاشتی بۆ ئێوە لە لایەن ئەو کەسەوە
کە هەیە و هەبووە و دێت، و لە لایەن حەوت
ڕۆحەکەی بەردەم تەختەکەی، و لە لایەن عیسا
مەسیحەوە کە شایەتحاڵێکی دڵسۆزە، نوێنەری
یەکەمی لە نێو مردووان، و فەرمانڕەوای پاشایانی
سەر زەوی. بۆ ئەو کەسەی کە خۆشی دەوێین و
بە خوێنی خۆی لە گوناهەکانمانی ڕزگار کرد،
و ئێمەی کردە پاشایەتییەک و کاهینانی خوا
و باوکی خۆی، بۆ ئەو کەسە شکۆ و دەسەڵات
بۆ هەمیشە و هەمیشە. ئامین.
سەیرکەن، لەگەڵ هەورەکاندا دێت، و هەموو
چاوێک دەیبینێت، تەنانەت ئەوانەی کە
لێیان دا، و هەموو نەتەوەکانی سەر زەوی
بەهۆیەوە ماتەمینی دەگێڕن. بەڵێ، ئامین.
«من ئەلف و یا، سەرەتا و کۆتایی»، دەفەرموێت
یەزدان خودا، «ئەو کەسەی کە هەیە و هەبووە
و دێت، فەرمانڕەوای هەموو شتێک».
من یۆحەنا، برا و هاوبەشتانم لە ئازار و
پاشایەتی و ئارامی عیسا، لە دوورگەی پاتمۆس
بووم بە هۆی قسەکردن لەسەر خودا و شایەتحاڵی
عیسا. ڕۆژی یەکشەممە لە ڕۆحدا بووم، و
دەنگێکی بەهێزم بیست وەک دەنگی کەرەنا
کە دەیفەرموو: «ئەوەی دەیبینیت بنووسە
لە کتێبێکدا و بۆ حەوت کڵێسا بینێرە، بۆ
ئەفەسۆس و بۆ سمیرنا و بۆ پەرگامۆن و بۆ
ثیاتیرا و بۆ سارد و بۆ فیلادێلفیا و بۆ
لائودیکیا.»
ڕووم وەرگێڕا بۆ ئەوەی بزانم کێ قسەی
لەگەڵ دەکەم، و کاتێک ڕووم وەرگێڕا حەوت
چرای زێڕینم بینی، و لە نێوان چرا زێڕینەکاندا
کەسێک وەک کوڕی مرۆڤ، جلێکی درێژی
لەبەردا بوو و پشتێنێکی زێڕینی لە سنگی
بەستبوو. سەر و قژی سپی وەک خوری سپی
بوون، چاوەکانی وەک ئاگر بوون، پێیەکانی
وەک برۆنزی گڕاو بوون، دەنگی وەک دەنگی
ئاوی زۆر بوو. لە دەستە ڕاستیدا حەوت
ئەستێرەی هەبوو، و لە دەمیەوە شمشێرێکی
دوو لێواری تیژ هاتە دەرەوە، و ڕووی وەک
خۆر بوو کاتێک بە هێزەوە دەدرەوشایەوە.
کاتێک بینیم، وەک مردوو کەوتمە بەر پێی،
بەڵام دەستی ڕاستی خۆی لەسەر من دانا و
فەرمووی: «مەترسە! من یەکەم و دوایین
و زیندووم. مردم، بەڵام سەیرکە، ئێستا
بۆ هەمیشە و هەمیشە زیندووم! و کلیلی
مردن و ئەشکەوتی مردووانم هەیە.

ﻣﺤﻤﺪ ﺻﻠﻰ ﷲ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﺍﻟﻨﺒﻲ ﺍﻷﻣﻲ ﺍﻟﻌﺮﺑﻲ ﺍﻟﻘﺮﺷﻲ ﺍﻟﻬﺎﺷﻤﻲ ﺍﻟﻤﻜﻲ ﺛﻢ ﺍﻟﻤﺪﻧﻲ ﺍﻟﺬﻱ ﺑﻌﺜﻪ ﺑﺄﺷﺮﻑ ﺍﻟﻠﻐﺎﺕ ﻭﺃﻛﻤﻠﻬﺎ ﻭﺃﻭﺿﺤﻬﺎ ﻭﺃﺣﺴﻨﻬﺎ ﻭﺃﺑﻴﻨﻬﺎ ﻭﺃﻓﺼﺤﻬﺎ ﻭﺃﻋﺬﺑﻬﺎ ﻭﺃﺳﻬﻠﻬﺎ ﻭﺃﺟﻤﻠﻬﺎ ﻭﺃﻛﻤﻠﻬﺎ ﻭﺃﺷﻤﻠﻬﺎ ﻭﺃﻓﻀﻠﻬﺎ ﻭﺃﻛﺮﻣﻬﺎ ﻭﺃﻋﻈﻤﻬﺎ ﻭﺃﺟﻠﻬﺎ ﻭﺃﻛﺜﺮﻫﺎ ﻭﺃﻭﺳﻌ

ﺍﻟﻠﻪ ﺍﻟﺼﻤﺪ ﻟﻢ ﻳﻠﺪ ﻭﻟﻢ ﻳﻮﻟﺪ ﻭﻟﻢ ﻳﻜﻦ ﻟﻪ ﻛﻔﻮﺍً ﺃﺣﺪ ۞
ﻭﻟﻢ ﻳﻜﻦ ﻟﻪ ﺷﺒﻴﻪ ﻭﻻ ﻣﺜﻴﻞ ﻭﻻ ﻧﻈﻴﺮ ﻭﻻ ﻣﺸﺎﺭ ﻭﻻ ﻣﺸﺎﻭﺭ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﺷﻲﺀ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﺷﻲﺀ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﻜﺎﻥ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﻣﻜﺎﻥ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﺯﻣﺎﻥ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﺯﻣﺎﻥ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﺣﺎﻓﻆ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﺣﺎﻓﻆ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﺳﺎﺗﺮ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﺳﺎﺗﺮ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﻌﻴﻦ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﻣﻌﻴﻦ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﺪﺑﺮ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﻣﺪﺑﺮ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﻌﻠﻢ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﻣﻌﻠﻢ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﻠﻬﻢ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﻣﻠﻬﻢ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﻘﻮﻡ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﻣﻘﻮﻡ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﺮﺑﻲ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﻣﺮﺑﻲ ۞
ﻭﻻ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻣﺪﺑﺮ ﻭﻻ ﻳﺴﺘﻐﻨﻲ ﻋﻦ ﻣﺪﺑﺮ

ܕܐܡܪ ܐܢܐ ܠܟ ܥܠ ܗܢܐ ܕܐܢܬ ܫܠܝܚ ܡܢ ܐܠܗܐ ܕܐܒܝ ܝܫܘܥ ܡܫܝܚܐ ܕܐܬܐ ܒܫܡܗ ܗܘ ܢܠܡܕ ܠܟ ܟܠ ܡܕܡ ܘܢܫܟܚ ܠܟ ܟܠ ܡܕܡ ܕܐܢܬ ܝܕܥ ܠܗ ܘܠܐ ܝܕܥ ܐܢܐ ܐܦ ܗܘ ܐܢ ܐܝܬ ܠܟ ܫܘܠܛܢ ܠܡܫܬܘܩ ܠܐ ܬܫܬܘܩ ܘ

ﻣﻦ ﺍﻟﺤﻖ ﻟﻪ : ﻭﻟﻜﻦ ﻣﻦ ﺍﻟﺒﺎﻃﻞ ﻟﻪ
ﺍﻟﺤﻖ : ﻭﻫﻮ ﻳﺪﻉ ﺍﻟﻨﺎﺱ ﺃﻥ ﻳﺤﺪ ﻟﻪ ﻭﻳﻌﺒﺪ ﻏﻴﺮﻩ :
ﻭﻳﺴﺘﻜﺒﺮ ﻋﻦ ﻋﺒﺎﺩﺓ ﺍﻟﻠﻪ . ﻭﻳﺄﻣﺮ ﺑﺎﻟﺒﺎﻃﻞ
ﻭﻳﻨﻬﻰ ﻋﻦ ﺍﻟﺤﻖ ﻭﻫﻮ ﻳﻌﻠﻢ ﺃﻧﻪ ﺑﺎﻃﻞ ﻭﻳﺠﺤﺪ
ﺑﺎﻟﺤﻖ ﻭﻫﻮ ﻳﻌﻠﻢ ﺃﻧﻪ ﺣﻖ : ﻭﻳﻘﺘﻞ ﺍﻟﻨﺎﺱ
ﻋﻠﻰ ﺍﻟﺒﺎﻃﻞ : ﻭﻳﺄﺧﺬ ﺍﻟﻨﺎﺱ ﺑﺎﻟﺤﻖ ﻭﻫﻮ ﻳﻌﻠﻢ
ﺃﻧﻪ ﺑﺎﻃﻞ : ﻭﻳﺄﺧﺬ ﺍﻟﻨﺎﺱ ﺑﺎﻟﺒﺎﻃﻞ ﻭﻫﻮ ﻳﻌﻠﻢ
ﺃﻧﻪ ﺣﻖ . ﻓﻬﺬﻩ ﺟﻤﻠﺔ ﻣﺎ ﻳﻔﻌﻞ ﺍﻟﺸﻴﻄﺎﻥ
ﻭﺟﻨﻮﺩﻩ : ﻭﻟﻜﻦ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻳﻔﻌﻞ ﺑﺎﻟﺤﻖ
ﻭﺟﻨﻮﺩﻩ ﻣﺎ ﻳﺸﺎﺀ ﻣﻦ ﺍﻟﺤﻖ ﻭﻳﺄﻣﺮ ﺑﺎﻟﺤﻖ
ﻭﻳﻨﻬﻰ ﻋﻦ ﺍﻟﺒﺎﻃﻞ ﻭﻳﺄﻣﺮ ﺑﺎﻟﺒﺎﻃﻞ ﻭﻳﻨﻬﻰ
ﻋﻦ ﺍﻟﺤﻖ ﻭﻳﺤﺐ ﺍﻟﺤﻖ ﻭﻳﺒﻐﺾ ﺍﻟﺒﺎﻃﻞ
ﻭﻳﺤﺐ ﺍﻟﺒﺎﻃﻞ ﻭﻳﺒﻐﺾ ﺍﻟﺤﻖ ﻭﻳﺤﺐ ﺍﻟﻨﺎﺱ
ﺍﻟﺤﻖ ﻭﻳﺒﻐﺾ ﺍﻟﻨﺎﺱ ﺍﻟﺒﺎﻃﻞ ﻭﻳﺤﺐ ﺍﻟﻨﺎﺱ
ﺍﻟﺒﺎﻃﻞ ﻭﻳﺒﻐﺾ ﺍﻟﻨﺎﺱ

ﻟﻪ ﺩﻣﻤﻪﻟ : ﻣﻌﺒﺪ ﻟﻪ ﻟﺬﻣﺎ ﻫﻢ ﻣﻪﻟ؛
ﻣﻌﻪ ﺩﻟﺎ ﻣﻌﺴﻞ : ﻣﻬﻤﻪ ﺍﻌﻠﺎ ﻣﻌﻪ .ﻣﺬﻣ
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ܗܘ ܕܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܡܐ ܥܠ ܟܠ ܐܢܫ ܕܐܝܬ ܒܗ ܚܝܐ ܕܢܫܬܐ ܐܝܟ ܕܐܝܬ ܒܗ ܚܝܐ ܕܪܘܚܐ ܐܦ ܗܟܢܐ ܐܝܬ ܒܗ ܚܝܐ ܕܓܫܡܐ ܕܢܬܩܝܡ ܒܬܪ ܡܘܬܐ ܘܢܚܘܪ ܠܗ ܠܟܠ ܓܫܡܗ ܘܢܬܚܙܐ ܠܗ ܠܟܠ ܡܢ ܕܒܪܝܬ ܒ

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ﺍﻟﻤﻌﺘﻤﺪ : ﻭﻟﻪ ﺍﻳﻀﺎ ﺍﻟﻤﻌﺘﻤﺪ ﺍﻟﻤﻌﻠﻢ . ﻭﻟﻪ
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ﻭﻟﻪ ﺍﻟﻤﻌﺘﻤﺪ ﺍﻟﻤﻌﺘﻤﺪ : ﻭﻟﻪ ﺍﻳﻀﺎ ﺍﻟﻤﻌﺘﻤﺪ ﺍﻟﻤﻌﺘﻤﺪ
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ﺍﻟﺴﺘﺮ : ﺍﻟﻤﺤﺒﺔ ﻭﺍﻟﺘﻌﺎﻭﻥ . ﺍﻟﺘﻮﺍﺿﻊ ﻭﺍﻟﺘﻮﺑﺔ
ﺍﻟﺼﺎﻟﺤﺔ ﻫﻲ ﺍﻟﺘﻲ ﻳﺤﺒﻬﺎ ﷲ ﻭﺍﻟﻨﺎﺱ ﻭﺍﻟﺘﻲ ﺗﺰﻳﺪ ﺍﻟﺒﻴﺖ
ﺳﻌﺎﺩﺓ . ﻭﻫﻲ ﺍﻟﺘﻲ ﻻ ﺗﺤﺐ ﺍﻟﻤﺸﺎﻛﻞ : ﻭﺍﻟﻤﺸﺎﻛﻞ
ﺗﻨﺘﻬﻲ ﺑﺎﻟﻄﻼﻕ . ﻭﺍﻟﻄﻼﻕ ﻳﺪﻣﺮ ﺍﻟﺒﻴﺖ . ﻭﻟﻬﺬﺍ ﻓﻬﻲ
ﺍﻟﺘﻲ ﺗﺤﺎﻓﻆ ﻋﻠﻰ ﺑﻴﺘﻬﺎ : ﻭﻻ ﺗﺨﺮﺝ ﻣﻨﻪ ﺇﻻ ﻟﻀﺮﻭﺭﺓ .
ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺤﺎﻓﻆ ﻋﻠﻰ ﺯﻭﺟﻬﺎ : ﻭﻻ ﺗﺴﻤﺢ ﻷﺣﺪ ﺃﻥ
ﻳﺘﺪﺧﻞ ﺑﻴﻨﻬﻤﺎ . ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺤﺎﻓﻆ ﻋﻠﻰ ﺃﻭﻻﺩﻫﺎ : ﻭﺗﺤﺎﻓﻆ
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ﻋﻠﻰ ﺑﻴﺘﻬﺎ . ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺤﺎﻓﻆ ﻋﻠﻰ ﺃﻭﻻﺩﻫﺎ : ﻭﺗﺤﺎﻓﻆ ﻋﻠﻰ
ﻣﺎﻝ ﺯﻭﺟﻬﺎ : ﻭﺗﺤﺎﻓﻆ ﻋﻠﻰ ﺃﺳﺮﺍﺭ ﺯﻭﺟﻬﺎ : ﻭﺗﺤﺎﻓﻆ ﻋﻠﻰ
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ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺤﺎﻓﻆ ﻋﻠﻰ ﺍﻟﻨﻈﺎﻡ ﻓﻲ ﺑﻴﺘﻬﺎ . ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺤﺎﻓﻆ
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ﺑﻴﺘﻬﺎ . ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺤﺎﻓﻆ ﻋﻠﻰ ﺍﻟﻨﻈﺎﻡ ﻓﻲ ﺑﻴﺘﻬﺎ . ﻭﻫﻲ ﺍﻟﺘﻲ
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ﺩﻫﺍ ﻗﺒﺍ : ﻳﺒﺩ ﻟﺒﻝ ﺩﻫﺩﺍ .. ﻫﺘﺠﻝ
ﺩﻫﻙﺱ ﺤﺘﺍ : ﺡﻡ ﻫﻝﺫ ﻫﺠﻫﺍ ﻟﺴﺍ. ﻫﺴﻡ
ﻫﺘﺍ ﻟﻫﺫﻫﺍ : ﺩﻫﻝﻫ ﻗﺴﻫﺍ ﻫﻝﻫﻕﺩ ﻫﻡ ﺩﻫﻫ؟ ﻫﺘﺩﻫ
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ﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﺟﻌﻞ ﺍﻟﻈﻠﻤﺎﺕ ﻭﺍﻟﻨﻮﺭ ﺛﻢ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺑﺮﺑﻬﻢ ﻳﻌﺪﻟﻮﻥ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻘﻜﻢ ﻣﻦ ﻃﻴﻦ ﺛﻢ ﻗﻀﻰ ﺃﺟﻼ ﻭﺃﺟﻞ ﻣﺴﻤﻰ ﻋﻨﺪﻩ ﺛﻢ ﺃﻧﺘﻢ ﺗﻤﺘﺮﻭﻥ ﻭﻫﻮ ﺍﻟﻠﻪ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﻓﻲ ﺍﻷﺭﺽ ﻳﻌﻠﻢ ﺳﺮﻛﻢ ﻭﺟﻬﺮﻛﻢ ﻭﻳﻌﻠﻢ ﻣﺎ ﺗﻜﺴﺒﻮﻥ ﻭﻣﺎ ﺗﺄﺗﻴﻬﻢ ﻣﻦ ﺁﻳﺔ ﻣﻦ ﺁﻳﺎﺕ ﺭﺑﻬﻢ ﺇﻻ ﻛﺎﻧﻮﺍ ﻋﻨﻬﺎ ﻣﻌﺮﺿﻴﻦ ﻓﻘﺪ ﻛﺬﺑﻮﺍ ﺑﺎﻟﺤﻖ ﻟﻤﺎ ﺟﺎﺀﻫﻢ ﻓﺴﻮﻑ ﻳﺄﺗﻴﻬﻢ ﺃﻧﺒﺎﺅ ﻣﺎ ﻛﺎﻧﻮﺍ ﺑﻪ ﻳﺴﺘﻬﺰﺋﻮﻥ ﺃﻟﻢ ﻳﺮﻭﺍ ﻛﻢ ﺃﻫﻠﻜﻨﺎ ﻣﻦ ﻗﺒﻠﻬﻢ ﻣﻦ ﻗﺮﻥ ﻣﻜﻨﺎﻫﻢ ﻓﻲ ﺍﻷﺭﺽ ﻣﺎ ﻟﻢ ﻧﻤﻜﻦ ﻟﻜﻢ ﻭﺃﺭﺳﻠﻨﺎ ﺍﻟﺴﻤﺎﺀ ﻋﻠﻴﻬﻢ ﻣﺪﺭﺍﺭﺍ ﻭﺟﻌﻠﻨﺎ ﺍﻷﻧﻬﺎﺭ ﺗﺠﺮﻱ ﻣﻦ ﺗﺤﺘﻬﻢ ﻓﺄﻫﻠﻜﻨﺎﻫﻢ ﺑﺬﻧﻮﺑﻬﻢ ﻭﺃﻧﺸﺄﻧﺎ ﻣﻦ ﺑﻌﺪﻫﻢ ﻗﺮﻧﺎ ﺁﺧﺮﻳﻦ ﻭﻟﻮ ﻧﺰﻟﻨﺎ ﻋﻠﻴﻚ ﻛﺘﺎﺑﺎ ﻓﻲ ﻗﺮﻃﺎﺱ ﻓﻠﻤﺴﻮﻩ ﺑﺄﻳﺪﻳﻬﻢ ﻟﻘﺎﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺇﻥ ﻫﺬﺍ ﺇﻻ ﺳﺤﺮ ﻣﺒﻴﻦ ﻭﻗﺎﻟﻮﺍ ﻟﻮﻻ ﺃﻧﺰﻝ ﻋﻠﻴﻪ ﻣﻠﻚ ﻭﻟﻮ ﺃﻧﺰﻟﻨﺎ ﻣﻠﻜﺎ ﻟﻘﻀﻲ ﺍﻷﻣﺮ ﺛﻢ ﻻ ﻳﻨﻈﺮﻭﻥ ﻭﻟﻘﺪ ﺍﺳﺘﻬﺰﺉ ﺑﺮﺳﻞ ﻣﻦ ﻗﺒﻠﻚ ﻓﺤﺎﻕ ﺑﺎﻟﺬﻳﻦ ﺳﺨﺮﻭﺍ ﻣﻨﻬﻢ ﻣﺎ ﻛﺎﻧﻮﺍ ﺑﻪ ﻳﺴﺘﻬﺰﺋﻮﻥ ﻗﻞ ﺳﻴﺮﻭﺍ ﻓﻲ ﺍﻷﺭﺽ ﺛﻢ ﺍﻧﻈﺮﻭﺍ ﻛﻴﻒ ﻛﺎﻥ ﻋﺎﻗﺒﺔ ﺍﻟﻤﻜﺬﺑﻴﻦ ﻗﻞ ﻟﻤﻦ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻗﻞ ﻟﻠﻪ ﻛﺘﺐ ﻋﻠﻰ ﻧﻔﺴﻪ ﺍﻟﺮﺣﻤﺔ ﻟﻴﺠﻤﻌﻨﻜﻢ ﺇﻟﻰ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ ﻻ ﺭﻳﺐ ﻓﻴﻪ ﺍﻟﺬﻳﻦ ﺧﺴﺮﻭﺍ ﺃﻧﻔﺴﻬﻢ ﻓﻬﻢ ﻻ ﻳﺆﻣﻨﻮﻥ ﻭﻟﻪ ﻣﺎ ﺳﻜﻦ ﻓﻲ ﺍﻟﻠﻴﻞ ﻭﺍﻟﻨﻬﺎﺭ ﻭﻫﻮ ﺍﻟﺴﻤﻴﻊ ﺍﻟﻌﻠﻴﻢ ﻗﻞ ﺃﻏﻴﺮ ﺍﻟﻠﻪ ﺃﺗﺨﺬ ﻭﻟﻴﺎ ﻓﺎﻃﺮ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻫﻮ ﻳﻄﻌﻢ ﻭﻻ ﻳﻄﻌﻢ ﻗﻞ ﺇﻧﻲ ﺃﻣﺮﺕ ﺃﻥ ﺃﻛﻮﻥ ﺃﻭﻝ ﻣﻦ ﺃﺳﻠﻢ ﻭﻻ ﺗﻜﻮﻧﻦ ﻣﻦ ﺍﻟﻤﺸﺮﻛﻴﻦ ﻗﻞ ﺇﻧﻲ ﺃﺧﺎﻑ ﺇﻥ ﻋﺼﻴﺖ ﺭﺑﻲ ﻋﺬﺍﺏ ﻳﻮﻡ ﻋﻈﻴﻢ ﻣﻦ ﻳﺼﺮﻑ ﻋﻨﻪ ﻳﻮﻣﺌﺬ ﻓﻘﺪ ﺭﺣﻤﻪ ﻭﺫﻟﻚ ﺍﻟﻔﻮﺯ ﺍﻟﻤﺒﻴﻦ ﻭﺇﻥ ﻳﻤﺴﺴﻚ ﺍﻟﻠﻪ ﺑﻀﺮ ﻓﻼ ﻛﺎﺷﻒ ﻟﻪ ﺇﻻ ﻫﻮ ﻭﺇﻥ ﻳﻤﺴﺴﻚ ﺑﺨﻴﺮ ﻓﻬﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻭﻫﻮ ﺍﻟﻘﺎﻫﺮ ﻓﻮﻕ ﻋﺒﺎﺩﻩ ﻭﻫﻮ ﺍﻟﺤﻜﻴﻢ ﺍﻟﺨﺒﻴﺮ

ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﻳﺒﻨﻰ ﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻭﻳﺘﺨﺬ ﻟﻠﺼﻼﺓ ﻓﻴﻪ ﻭﻫﻮ ﻣﺴﺠﺪ ﺍﻟﺠﻤﻌﺔ ﻭﻫﻮ ﺍﻟﺬﻱ ﺗﺠﺘﻤﻊ ﻓﻴﻪ ﺍﻟﻨﺎﺱ ﻟﺼﻼﺓ ﺍﻟﺠﻤﻌﺔ ﻭﻣﺴﺠﺪ ﺍﻟﻘﺒﻴﻠﺔ ﻭﻫﻮ ﺍﻟﺬﻱ ﺗﺠﺘﻤﻊ ﻓﻴﻪ ﺍﻟﻘﺒﻴﻠﺔ ﻟﺼﻼﺓ ﺍﻟﻔﺮﺽ ﻭﻣﺴﺠﺪ ﺍﻟﺴﻮﻕ ﻭﻫﻮ ﺍﻟﺬﻱ ﺗﺠﺘﻤﻊ ﻓﻴﻪ ﺍﻟﺘﺠﺎﺭ ﻟﺼﻼﺓ ﺍﻟﻔﺮﺽ ﻭﻣﺴﺠﺪ ﺍﻟﻤﺴﻴﺮ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺼﻠﻰ ﻓﻴﻪ ﺍﻟﻤﺴﺎﻓﺮ ﻭﻣﺴﺠﺪ ﺍﻟﺨﻠﻮﺓ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺼﻠﻰ ﻓﻴﻪ ﺍﻟﻤﻨﻔﺮﺩ ﻭﻣﺴﺠﺪ ﺍﻟﺠﻤﺎﻋﺔ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺼﻠﻰ ﻓﻴﻪ ﺍﻟﺠﻤﺎﻋﺔ ﻭﻣﺴﺠﺪ ﺍﻟﻤﺴﺠﺪ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺼﻠﻰ ﻓﻴﻪ ﺍﻟﻤﺴﺠﺪ

שבתי אחרי כתב הסכמת חכמי הדור.
ומחקתי כל מה שכתבתי בחיי החכמים
ומשכתי ידי מהמשפט ולא הייתי מבקש
על שחיללו כבודי ומה שלקחו ממני
שלא כהלכה כתב הסכמה ומחילה.
ומלבד זה כתבתי שטר לשמו בלי שום
תנאי ומה שהוציא עלי בדיינים.
ואחר שנתרצה שבתי אצל אשתי
וחתמתי שטר מחילה שכתבתי לו

ڪيڏو ڪوڙ ڪيو ڪنهن ڪارڻ ڪوڙي ڪوڙ ڪمائي ڪوڙي ڪوڙ ڪمائي ڪوڙي ڪوڙ ڪمائي

ﻣﻦ ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﻲ ﺣﺘﻰ..
ﺍﻟﻤﺤﻴﻄﺔ ﺑﻲ ﻣﻦ ﻛﻞ ﺟﺎﻧﺐ.
ﻭﻟﻜﻦ ﻣﻊ ﺍﻟﻮﻗﺖ ﺑﺪﺃﺕ ﺃﺭﻯ ﺃﻥ
ﻫﺬﻩ ﺍﻟﺤﺪﻭﺩ ﺗﺘﺴﻊ ﻭﺗﺘﺴﻊ
ﻭﺗﺒﺪﺃ ﺑﻌﺾ ﺍﻟﺠﺪﺭﺍﻥ ﺍﻟﺘﻲ ﻛﻨﺖ
ﻻ ﺃﺭﻯ ﺃﻱ ﺷﻲﺀ ﻣﻦ ﻭﺭﺍﺋﻬﺎ.
ﻭﺃﺧﺬﺕ ﺃﺳﻤﻊ ﺃﺻﻮﺍﺗﺎً ﻟﻢ ﺃﻛﻦ
ﻗﺪ ﺳﻤﻌﺘﻬﺎ ﻣﻦ ﻗﺒﻞ.
ﻭﺑﺪﺃﺕ ﺃﺭﻯ ﺃﺷﻴﺎﺀ ﻭﺃﺷﻴﺎﺀ
ﻟﻢ ﺃﻛﻦ ﻗﺪ ﺭﺃﻳﺘﻬﺎ ﻣﻦ ﻗﺒﻞ.
ﻭﺑﺪﺃﺕ ﺃﺷﻌﺮ ﺑﺄﻥ ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ
ﻛﻨﺖ ﺃﻋﺮﻓﻪ ﻗﺪ ﺑﺪﺃ ﻳﺘﻐﻴﺮ.
ﻭﺃﻥ ﺷﻴﺌﺎً ﻣﺎ ﻗﺪ ﺣﺪﺙ ﻟﻲ.
ﻭﺃﻧﻨﻲ ﻟﻢ ﺃﻋﺪ ﺃﻧﺎ ﻧﻔﺴﻲ.
ﻭﺃﻧﻨﻲ ﻟﻢ ﺃﻋﺪ ﺃﻋﺮﻑ ﻣﻦ ﺃﻛﻮﻥ.
ﻭﺃﻧﻨﻲ ﻟﻢ ﺃﻋﺪ ﺃﻋﺮﻑ ﻣﺎ ﻫﻲ ﺣﺪﻭﺩ
ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﻲ.
ﻭﺃﻧﻨﻲ ﻟﻢ ﺃﻋﺪ ﺃﻋﺮﻑ ﻣﺎ ﻫﻲ ﺣﺪﻭﺩ
ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﻲ.
ﻭﺃﻧﻨﻲ ﻟﻢ ﺃﻋﺪ ﺃﻋﺮﻑ ﻣﺎ ﻫﻲ ﺣﺪﻭﺩ
ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﻲ.
ﻭﺃﻧﻨﻲ ﻟﻢ ﺃﻋﺪ ﺃﻋﺮﻑ ﻣﺎ ﻫﻲ ﺣﺪﻭﺩ
ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﻲ.
ﻭﺃﻧﻨﻲ ﻟﻢ ﺃﻋﺪ ﺃﻋﺮﻑ ﻣﺎ ﻫﻲ ﺣﺪﻭﺩ
ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﻲ.
ﻭﺃﻧﻨﻲ ﻟﻢ ﺃﻋﺪ ﺃﻋﺮﻑ ﻣﺎ ﻫﻲ ﺣﺪﻭﺩ
ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ ﻳﺤﻴﻂ ﺑﻲ.

ܡܫܠ ܗܘ ܕܐܡܪ ܠܐܒܗ ܕܒܫܡܝܐ ܐܢܬ ܐܒ ܘܐܢܐ ܒܪ ܐܢܬ ܐܡ ܘܐܢܐ ܒܬ ܐܢܬ ܐܚ ܘܐܢܐ ܐܚܬ ܐܢܬ ܐܚܬܐ ܘܐܢܐ ܐܚܬ

ﻭﺍﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﺍﻟﻤﺘﻌﺎﻝ ﺍﻟﻤﺘﻜﺒﺮ ﺍﻟﻤﺘﺠﺒﺮ ﺍﻟﻤﺘﻜﻮﻥ ﺍﻟﻤﺘﻘﻮﻡ ﺍﻟﻤﺘﻜﻠﻢ ﺍﻟﻤﺘﻜﻠﻢ ﺍﻟﻤﺘﻜﻠﻢ

ﻭﺍﻟﻠﻪ ﺍﻟﻤﺴﺘﻌﺎﻥ ﻭﻋﻠﻴﻪ ﺍﻟﺘﻜﻼﻥ ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﺣﺴﺒﻨﺎ ﺍﻟﻠﻪ ﻭﻧﻌﻢ ﺍﻟﻮﻛﻴﻞ

۔۔ہوتی ہے اور اس سے ہمارے دل کی کدورت دور ہوتی ہے
۔ہوتا ہے اور ہمارے دل کی کدورت دور ہوتی ہے
۔۔ہوتا ہے اور ہمارے دل کی کدورت دور ہوتی ہے

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﺗﻮﺍﻟﺪ ﻣﻦ ﺻﻠﺒﻲ ﻭﻟﻤﻦ ﻭﻟﺪ ﻣﻦ ﺻﻠﺒﻪ ﻭﻟﻤﻦ ﺗﻮﺍﻟﺪ ﻣﻦ ﺻﻠﺒﻬﻢ ﻭﻟﻤﻦ ﻭﻟﺪ ﻣﻦ ﺻﻠﺒﻬﻢ

وحدة من الأمم التي تعيش في هذه الأرض..
ولكن لا أحد يعرف من أين جاءت هذه الأمم..
وكيف وصلت إلى هذه الأرض..
وما هي قصتها..
وما هي حكايتها..
وما هي أسرارها..
وما هي أخبارها..
وما هي أحوالها..
وما هي أمورها..
وما هي شؤونها..
وما هي شجونها..
وما هي همومها..
وما هي غمومها..
وما هي أفراحها..
وما هي أتراحها..
وما هي مسراتها..
وما هي محزناتها..
وما هي مضحكاتها..
وما هي مبكياتها..
وما هي مفرحاتها..
وما هي مترحاتها..
وما هي مسعداتها..
وما هي مشقياتها..
وما هي مرضياتها..
وما هي مغضباتها..
وما هي مبهجاتها..
وما هي مكدراتها..
وما هي مسليات..
وما هي مؤلمات..
وما هي مريحات..
وما هي مزعجات..
وما هي مطمئنات..
وما هي مقلقات..
وما هي مهدئات..
وما هي مثيرات..
وما هي مسكنات..
وما هي منشطات..
وما هي مخدرات..
وما هي منبهات..
وما هي مهلوسات..
وما هي مفيقات..
وما هي مذهلات..
وما هي مدهشات..
وما هي مبهرات..
وما هي مخيبات..
وما هي مفاجئات..
وما هي مباغتات..
وما هي مداهمات..
وما هي مهاجمات..
وما هي مقتحمات..
وما هي مغيرات..
وما هي مدمرات..
وما هي مخربات..
وما هي مهدمات..
وما هي محرقات..
وما هي مبيدات..
وما هي مفنيات..
وما هي مهلكات..
وما هي مميتات..
وما هي مزهقات..
وما هي مقتلات..
وما هي مذبحات..
وما هي مجزرات..
وما هي مقابر..

ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻟﺘﻮﺑﺔ ﻗﺒﻞ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺮﺍﺣﺔ ﻋﻨﺪ ﺍﻟﻤﻮﺕ ﻭﺍﻟﻌﻔﻮ ﺑﻌﺪ ﺍﻟﻤﻮﺕ ﻭﺍﻟﻨﻈﺮ ﺇﻟﻰ ﻭﺟﻬﻚ ﺍﻟﻜﺮﻳﻢ ﻭﺍﻟﺸﻮﻕ ﺇﻟﻰ ﻟﻘﺎﺋﻚ ﻓﻲ ﻏﻴﺮ ﺿﺮﺍﺀ ﻣﻀﺮﺓ ﻭﻻ ﻓﺘﻨﺔ ﻣﻀﻠﺔ ﺍﻟﻠﻬﻢ ﺯﻳﻨﺎ ﺑﺰﻳﻨﺔ ﺍﻹﻳﻤﺎﻥ ﻭﺍﺟﻌﻠﻨﺎ ﻫﺪﺍﺓ ﻣﻬﺘﺪﻳﻦ ﺍﻟﻠﻬﻢ ﺍﻫﺪﻧﺎ ﺑﻬﺪﺍﻳﺔ ﺍﻹﺳﻼﻡ ﻭﺃﻣﺘﻨﺎ ﻋﻠﻴﻪ ﺣﺘﻰ ﻧﻠﻘﺎﻙ ﻭﻧﺤﻦ ﻛﺬﻟﻚ ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻹﺳﻼﻡ ﻭﺍﻟﺴﻨﺔ ﻭﺍﻟﺸﻬﺎﺩﺓ ﻓﻲ ﺳﺒﻴﻠﻚ ﻭﺍﻟﻤﻮﺕ ﻋﻠﻰ ﻣﻠﺘﻚ ﻭﻣﻠﺔ ﻧﺒﻴﻚ ﻣﺤﻤﺪ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻟﺘﻮﺑﺔ ﻗﺒﻞ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺮﺍﺣﺔ ﻋﻨﺪ ﺍﻟﻤﻮﺕ ﻭﺍﻟﻌﻔﻮ ﺑﻌﺪ ﺍﻟﻤﻮﺕ ﻭﺍﻟﻨﻈﺮ ﺇﻟﻰ ﻭﺟﻬﻚ ﺍﻟﻜﺮﻳﻢ ﻭﺍﻟﺸﻮﻕ ﺇﻟﻰ ﻟﻘﺎﺋﻚ ﻓﻲ ﻏﻴﺮ ﺿﺮﺍﺀ ﻣﻀﺮﺓ ﻭﻻ ﻓﺘﻨﺔ ﻣﻀﻠﺔ ﺍﻟﻠﻬﻢ ﺯﻳﻨﺎ ﺑﺰﻳﻨﺔ ﺍﻹﻳﻤﺎﻥ ﻭﺍﺟﻌﻠﻨﺎ ﻫﺪﺍﺓ ﻣﻬﺘﺪﻳﻦ ﺍﻟﻠﻬﻢ ﺍﻫﺪﻧﺎ ﺑﻬﺪﺍﻳﺔ ﺍﻹﺳﻼﻡ ﻭﺃﻣﺘﻨﺎ ﻋﻠﻴﻪ ﺣﺘﻰ ﻧﻠﻘﺎﻙ ﻭﻧﺤﻦ ﻛﺬﻟﻚ ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻹﺳﻼﻡ ﻭﺍﻟﺴﻨﺔ ﻭﺍﻟﺸﻬﺎﺩﺓ ﻓﻲ ﺳﺒﻴﻠﻚ ﻭﺍﻟﻤﻮﺕ ﻋﻠﻰ ﻣﻠﺘﻚ ﻭﻣﻠﺔ ﻧﺒﻴﻚ ﻣﺤﻤﺪ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ

ﺣﺠﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ ﺣ
ﺍﻟﻤﺴﺘﻌﻤﻞ ﻣﻊ ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ .
ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ
ﺍﻟﻤﺴﺘﻌﻤﻞ ﺍﻟﻤﺴﺘﻌﻤﻞ

ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻟﺘﻮﺑﺔ ﻭﺍﻟﺪﻣﻮﻉ ﻭﺍﻟﺨﺸﻮﻉ ﻭﺍﻟﺘﻨﻬﺪ ﻭﺍﻟﺘﻮﺟﻊ ﻭﺍﻟﺘﺄﻟﻢ ﻭﺍﻟﺘﺬﻟﻞ ﻭﺍﻟﺘﻀﺮﻉ ﻭﺍﻟﺘﺤﻨﻦ ﻭﺍﻟﺘﺄﻭﻩ ﻭﺍﻟﺘﺄﺳﻒ ﻭﺍﻟﺘﺤﺴﺮ

ﺍﻟﻠﻪ ﻭﺍﻟﻴﻮﻡ ﺍﻟﺂﺧﺮ ﻭﻟﻢ ﻳﺨﺶ ﺇﻻ ﺍﻟﻠﻪ ﻓﻌﺴﻰ ﺃﻭﻟﺌﻚ ﺃﻥ ﻳﻜﻮﻧﻮﺍ ﻣﻦ ﺍﻟﻤﻬﺘﺪﻳﻦ
ﺃﺟﻌﻠﺘﻢ ﺳﻘﺎﻳﺔ ﺍﻟﺤﺎﺝ ﻭﻋﻤﺎﺭﺓ ﺍﻟﻤﺴﺠﺪ ﺍﻟﺤﺮﺍﻡ ﻛﻤﻦ ﺁﻣﻦ ﺑﺎﻟﻠﻪ ﻭﺍﻟﻴﻮﻡ ﺍﻟﺂﺧﺮ
ﻭﺟﺎﻫﺪ ﻓﻲ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﻻ ﻳﺴﺘﻮﻭﻥ ﻋﻨﺪ ﺍﻟﻠﻪ ﻭﺍﻟﻠﻪ ﻻ ﻳﻬﺪﻱ ﺍﻟﻘﻮﻡ ﺍﻟﻈﺎﻟﻤﻴﻦ
ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻭﻫﺎﺟﺮﻭﺍ ﻭﺟﺎﻫﺪﻭﺍ ﻓﻲ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﺑﺄﻣﻮﺍﻟﻬﻢ ﻭﺃﻧﻔﺴﻬﻢ ﺃﻋﻈﻢ
ﺩﺭﺟﺔ ﻋﻨﺪ ﺍﻟﻠﻪ ﻭﺃﻭﻟﺌﻚ ﻫﻢ ﺍﻟﻔﺎﺋﺰﻭﻥ ﻳﺒﺸﺮﻫﻢ ﺭﺑﻬﻢ ﺑﺮﺣﻤﺔ ﻣﻨﻪ ﻭﺭﺿﻮﺍﻥ
ﻭﺟﻨﺎﺕ ﻟﻬﻢ ﻓﻴﻬﺎ ﻧﻌﻴﻢ ﻣﻘﻴﻢ ﺧﺎﻟﺪﻳﻦ ﻓﻴﻬﺎ ﺃﺑﺪﺍ ﺇﻥ ﺍﻟﻠﻪ ﻋﻨﺪﻩ ﺃﺟﺮ ﻋﻈﻴﻢ
ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻻ ﺗﺘﺨﺬﻭﺍ ﺁﺑﺎﺀﻛﻢ ﻭﺇﺧﻮﺍﻧﻜﻢ ﺃﻭﻟﻴﺎﺀ ﺇﻥ ﺍﺳﺘﺤﺒﻮﺍ
ﺍﻟﻜﻔﺮ ﻋﻠﻰ ﺍﻹﻳﻤﺎﻥ ﻭﻣﻦ ﻳﺘﻮﻟﻬﻢ ﻣﻨﻜﻢ ﻓﺄﻭﻟﺌﻚ ﻫﻢ ﺍﻟﻈﺎﻟﻤﻮﻥ ﻗﻞ ﺇﻥ ﻛﺎﻥ
ﺁﺑﺎﺅﻛﻢ ﻭﺃﺑﻨﺎﺅﻛﻢ ﻭﺇﺧﻮﺍﻧﻜﻢ ﻭﺃﺯﻭﺍﺟﻜﻢ ﻭﻋﺸﻴﺮﺗﻜﻢ ﻭﺃﻣﻮﺍﻝ ﺍﻗﺘﺮﻓﺘﻤﻮﻫﺎ
ﻭﺗﺠﺎﺭﺓ ﺗﺨﺸﻮﻥ ﻛﺴﺎﺩﻫﺎ ﻭﻣﺴﺎﻛﻦ ﺗﺮﺿﻮﻧﻬﺎ ﺃﺣﺐ ﺇﻟﻴﻜﻢ ﻣﻦ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ
ﻭﺟﻬﺎﺩ ﻓﻲ ﺳﺒﻴﻠﻪ ﻓﺘﺮﺑﺼﻮﺍ ﺣﺘﻰ ﻳﺄﺗﻲ ﺍﻟﻠﻪ ﺑﺄﻣﺮﻩ ﻭﺍﻟﻠﻪ ﻻ ﻳﻬﺪﻱ ﺍﻟﻘﻮﻡ
ﺍﻟﻔﺎﺳﻘﻴﻦ ﻟﻘﺪ ﻧﺼﺮﻛﻢ ﺍﻟﻠﻪ ﻓﻲ ﻣﻮﺍﻃﻦ ﻛﺜﻴﺮﺓ ﻭﻳﻮﻡ ﺣﻨﻴﻦ ﺇﺫ ﺃﻋﺠﺒﺘﻜﻢ
ﻛﺜﺮﺗﻜﻢ ﻓﻠﻢ ﺗﻐﻦ ﻋﻨﻜﻢ ﺷﻴﺌﺎ ﻭﺿﺎﻗﺖ ﻋﻠﻴﻜﻢ ﺍﻷﺭﺽ ﺑﻤﺎ ﺭﺣﺒﺖ ﺛﻢ ﻭﻟﻴﺘﻢ
ﻣﺪﺑﺮﻳﻦ ﺛﻢ ﺃﻧﺰﻝ ﺍﻟﻠﻪ ﺳﻜﻴﻨﺘﻪ ﻋﻠﻰ ﺭﺳﻮﻟﻪ ﻭﻋﻠﻰ ﺍﻟﻤﺆﻣﻨﻴﻦ ﻭﺃﻧﺰﻝ ﺟﻨﻮﺩﺍ
ﻟﻢ ﺗﺮﻭﻫﺎ ﻭﻋﺬﺏ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻭﺫﻟﻚ ﺟﺰﺍﺀ ﺍﻟﻜﺎﻓﺮﻳﻦ ﺛﻢ ﻳﺘﻮﺏ ﺍﻟﻠﻪ ﻣﻦ ﺑﻌﺪ
ﺫﻟﻚ ﻋﻠﻰ ﻣﻦ ﻳﺸﺎﺀ ﻭﺍﻟﻠﻪ ﻏﻔﻮﺭ ﺭﺣﻴﻢ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺇﻧﻤﺎ ﺍﻟﻤﺸﺮﻛﻮﻥ
ﻧﺠﺲ ﻓﻼ ﻳﻘﺮﺑﻮﺍ ﺍﻟﻤﺴﺠﺪ ﺍﻟﺤﺮﺍﻡ ﺑﻌﺪ ﻋﺎﻣﻬﻢ ﻫﺬﺍ ﻭﺇﻥ ﺧﻔﺘﻢ ﻋﻴﻠﺔ
ﻓﺴﻮﻑ ﻳﻐﻨﻴﻜﻢ ﺍﻟﻠﻪ ﻣﻦ ﻓﻀﻠﻪ ﺇﻥ ﺷﺎﺀ ﺇﻥ ﺍﻟﻠﻪ ﻋﻠﻴﻢ ﺣﻜﻴﻢ ﻗﺎﺗﻠﻮﺍ ﺍﻟﺬﻳﻦ ﻻ
ﻳﺆﻣﻨﻮﻥ ﺑﺎﻟﻠﻪ ﻭﻻ ﺑﺎﻟﻴﻮﻡ ﺍﻟﺂﺧﺮ ﻭﻻ ﻳﺤﺮﻣﻮﻥ ﻣﺎ ﺣﺮﻡ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻭﻻ
ﻳﺪﻳﻨﻮﻥ ﺩﻳﻦ ﺍﻟﺤﻖ ﻣﻦ ﺍﻟﺬﻳﻦ ﺃﻭﺗﻮﺍ ﺍﻟﻜﺘﺎﺏ ﺣﺘﻰ ﻳﻌﻄﻮﺍ ﺍﻟﺠﺰﻳﺔ ﻋﻦ ﻳﺪ
ﻭﻫﻢ ﺻﺎﻏﺮﻭﻥ ﻭﻗﺎﻟﺖ ﺍﻟﻴﻬﻮﺩ ﻋﺰﻳﺮ ﺍﺑﻦ ﺍﻟﻠﻪ ﻭﻗﺎﻟﺖ ﺍﻟﻨﺼﺎﺭﻯ ﺍﻟﻤﺴﻴﺢ ﺍﺑﻦ
ﺍﻟﻠﻪ ﺫﻟﻚ ﻗﻮﻟﻬﻢ ﺑﺄﻓﻮﺍﻫﻬﻢ ﻳﻀﺎﻫﺌﻮﻥ ﻗﻮﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻣﻦ ﻗﺒﻞ ﻗﺎﺗﻠﻬﻢ
ﺍﻟﻠﻪ ﺃﻧﻰ ﻳﺆﻓﻜﻮﻥ ﺍﺗﺨﺬﻭﺍ ﺃﺣﺒﺎﺭﻫﻢ ﻭﺭﻫﺒﺎﻧﻬﻢ ﺃﺭﺑﺎﺑﺎ ﻣﻦ ﺩﻭﻥ ﺍﻟﻠﻪ ﻭﺍﻟﻤﺴﻴﺢ
ﺍﺑﻦ ﻣﺮﻳﻢ ﻭﻣﺎ ﺃﻣﺮﻭﺍ ﺇﻻ ﻟﻴﻌﺒﺪﻭﺍ ﺇﻟﻬﺎ ﻭﺍﺣﺪﺍ ﻻ ﺇﻟﻪ ﺇﻻ ﻫﻮ ﺳﺒﺤﺎﻧﻪ ﻋﻤﺎ
ﻳﺸﺮﻛﻮﻥ ﻳﺮﻳﺪﻭﻥ ﺃﻥ ﻳﻄﻔﺌﻮﺍ ﻧﻮﺭ ﺍﻟﻠﻪ ﺑﺄﻓﻮﺍﻫﻬﻢ ﻭﻳﺄﺑﻰ ﺍﻟﻠﻪ ﺇﻻ ﺃﻥ ﻳﺘﻢ ﻧﻮﺭﻩ

ﻣﻌﻠﻮﻣﺎﺕ ﺍﻭﺭ ﺗﺠﺮﺑﮯ ﮐﺎ ﺍﺳﺘﻌﻤﺎﻝ
ﺳﻤﺠﮭﻨﺎ ﺍﻭﺭ ﺳﻤﺠﮭﺎﻧﺎ ﺍﻭﺭ ﺑﺎﺭ ﺑﺎﺭ
ﺍﻟﺠﮭﻨﺎ ﺳﮯ ﺑﭽﻨﺎ ﺍﻭﺭ ﺳﻠﺠﮭﺎﻧﺎ
ﺍﻭﺭ ﺳﻠﺠﮭﺎ ﮨﻮﺍ ﺭﮐﮭﻨﺎ ﺍﻭﺭ ﺍﺳﮯ
ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ
ﺍﻭﺭ ﺍﺳﮯ ﺍﻟﺠﮭﻨﻮﮞ ﺳﮯ ﺑﭽﺎﺋﮯ ﺭﮐﮭﻨﺎ

ؤ رەھەدىسەت ئەمەتت ئەمر ئىشى ئەھلە
: رەتەمەھە ئى ئەھ ئىلى رەھىمت ئەمر
ۋ ئىسەتت ئىسۇ زەھلىمەت ئىشىھەت ئىلە
: رەھەھ ئەھىۋ ئىسۇ ئى ئىلى ئىمت
ۋ ئەھەمەۋە ئىمىلى ئىلىمى ئىلە
: رەھىسە ئى ئەھەت ئىسۇ ئىلىمۇ زەھ ئى
ۋ ئىلى ئەتىھ ئەمەھلى ئىلە ئەھلىۋ ئى
: رەتەمەھەت ئى زەھەمەۋى ئىۋە زەھ ئى
ۋ ئەمەۋىت ئىلىۋ ئەھەمۇلى ئەھلىۋ ئى
: ئەھەھەت ئىھەۋ ئى ئىلى ئەھەت زەھ ئى
ۋ ئەھ

ಬಲಿದ ಮಾಡಿದ ಮಾಡಿದ ಮಾಡ

ذَبَحَ هَاهُنَا لِحَمَلٍ : وَمَعَ ذَلِكَ هُنَا وَهُنَاكَ لِحَمَلٍ ؛
لِأَنَّ حَمَلَ فِدَاءٍ لَمْ يَكُنْ صَحِيحًا : حَتَّى يَكُونَ لَهُ مَعَ ذَلِكَ :
خَمْسَةُ أَشْيَاءَ مِنْ عَلَامَاتِ الصِّحَّةِ : وَهِيَ أَنْ يَكُونَ ثَنِيًّا ؛
وَأَنْ يَكُونَ ذَكَرًا ؛ وَأَنْ يَكُونَ سَلِيمًا ؛ وَأَنْ يَكُونَ صَحِيحًا ؛
وَأَنْ يَكُونَ غَيْرَ مَهْزُولٍ . فَإِنْ كَانَ أُنْثَى : أَوْ خُنْثَى :
أَوْ أَعْوَرَ ؛ أَوْ أَعْرَجَ ؛ أَوْ أَعْمَشَ ؛ أَوْ أَجْرَبَ ؛ أَوْ أَبْرَصَ :
أَوْ مَهْزُولًا ؛ أَوْ أَقْطَعَ ؛ أَوْ أَجَمَّ ؛ أَوْ أَبْتَرَ ؛ أَوْ أَقْرَعَ :
أَوْ أَصَمَّ ؛ أَوْ أَخْرَمَ ؛ أَوْ أَشَلَّ ؛ أَوْ أَعْجَفَ ؛ أَوْ أَعْضَبَ :
أَوْ أَعْرَمَ ؛ أَوْ أَعْلَمَ ؛ أَوْ أَعْلَى ؛ أَوْ أَعْمَى ؛ أَوْ أَعْشَى :
أَوْ أَعْشَمَ ؛ أَوْ أَعْشَبَ ؛ أَوْ أَعْشَرَ ؛ أَوْ أَعْشَقَ ؛ أَوْ أَعْشَلَ :
أَوْ أَعْشَمَ ؛ أَوْ أَعْشَبَ ؛ أَوْ أَعْشَرَ ؛ أَوْ أَعْشَقَ ؛ أَوْ أَعْشَلَ :
أَوْ أَعْشَمَ ؛ أَوْ أَعْشَبَ ؛ أَوْ أَعْشَرَ ؛ أَوْ أَعْشَقَ ؛ أَوْ أَعْشَلَ :
أَوْ أَعْشَمَ ؛ أَوْ أَعْشَبَ ؛ أَوْ أَعْشَرَ ؛ أَوْ أَعْشَقَ ؛ أَوْ أَعْشَلَ :
أَوْ أَعْشَمَ ؛ أَوْ أَعْشَبَ ؛ أَوْ أَعْشَرَ ؛ أَوْ أَعْشَقَ ؛ أَوْ أَعْشَلَ :
أَوْ أَعْشَمَ ؛ أَوْ أَعْشَبَ ؛ أَوْ أَعْشَرَ ؛ أَوْ أَعْشَقَ ؛ أَوْ أَعْشَلَ :

ఆదిలో దేవుడు భూమ్యాకాశములను సృష్టించెను. భూమి నిరాకారమై శూన్యమై యుండెను; అగాధజలముల మీద చీకటి కమ్మియుండెను; దేవుని ఆత్మ జలముల మీద అల్లాడుచుండెను. దేవుడు వెలుగు కలుగునని పలుకగా వెలుగు కలిగెను. దేవుడు వెలుగును చూచి అది మంచిదని యెంచెను. దేవుడు వెలుగును చీకటిని వేరుపరచెను. దేవుడు వెలుగును పగలనియు చీకటిని రాత్రి అనియు పేరు పెట్టెను. సాయంకాలమాయెను, తెల్లవారెను, ఇది మొదటి దినము. దేవుడు జలముల మధ్యను అంతరము కలుగునట్లు విశాలమును కలుగజేసి, విశాలమునకు క్రింది జలములను విశాలమునకు పైని జలములను వేరుపరచెను. దేవుడు విశాలమును ఆకాశమని పేరు పెట్టెను. సాయంకాలమాయెను, తెల్లవారెను, ఇది రెండవ దినము. దేవుడు ఆకాశము క్రింది జలములు ఒక్కచోట కూడి యుండుగాక, పొడినేల కనబడుగాక అనగా అట్లాయెను. దేవుడు పొడినేలను భూమి అనియు, కూడి యున్న జలములను సముద్రములనియు పేరు పెట్టెను. దేవుడు అది మంచిదని యెంచెను. దేవుడు భూమి పచ్చికను, విత్తనములు పుట్టించు ఓషధులను, తమ తమ జాతుల ప్రకారము విత్తనములు కలిగి ఫలించు ఫలవృక్షములను భూమిమీద మొలిపించుగాక అనగా అట్లాయెను. భూమి పచ్చికను, తమ తమ జాతుల ప్రకారము విత్తనములు పుట్టించు ఓషధులను, తమ తమ జాతుల ప్రకారము విత్తనములు కలిగి ఫలించు ఫలవృక్షములను మొలిపించెను. దేవుడు అది మంచిదని యెంచెను. సాయంకాలమాయెను, తెల్లవారెను, ఇది మూడవ దినము. దేవుడు పగటిని రాత్రిని వేరుపరచుటకు ఆకాశమందు జ్యోతులుండుగాక, అవి సూచనలకును, నియామకములకును, దినములకును, సంవత్సరములకును కారణములగుగాక, ఆకాశమందలి జ్యోతులు భూమిమీద వెలుగిచ్చుటకు కారణములగుగాక అనగా అట్లాయెను. దేవుడు రెండు గొప్ప జ్యోతులను, పగటిని ఏలుటకు పెద్ద జ్యోతిని, రాత్రిని ఏలుటకు చిన్న జ్యోతిని, నక్షత్రములను చేసి, భూమిమీద వెలుగిచ్చుటకును, పగటిని రాత్రిని ఏలుటకును, వెలుగును చీకటిని వేరుపరచుటకును వాటిని ఆకాశమందు నిలిపెను. దేవుడు అది మంచిదని యెంచెను. సాయంకాలమాయెను, తెల్లవారెను, ఇది నాలుగవ దినము. దేవుడు జలములలో విస్తారముగా జలచరములు పుట్టుగాక, భూమిపైని ఆకాశపు విశాలమందు పక్షులు ఎగురుగాక అనగా అట్లాయెను. దేవుడు మహా మత్స్యములను, నీళ్లలో విస్తారముగా పుట్టిన ప్రతి జలచరమును, తమ తమ జాతుల ప్రకారము రెక్కలుగల ప్రతి పక్షిని సృష్టించెను. దేవుడు అది మంచిదని యెంచెను. దేవుడు వాటిని ఆశీర్వదించి సముద్రజలములలో విస్తరించుడి, పక్షులు భూమిమీద విస్తరించుగాక అని వాటితో చెప్పెను. సాయంకాలమాయెను, తెల్లవారెను, ఇది అయిదవ దినము. దేవుడు తమ తమ జాతుల ప్రకారము సాధుమృగములను, తమ తమ జాతుల ప్రకారము పాకుచుండు ప్రతి జంతువును, తమ తమ జాతుల ప్రకారము అడవి మృగములను పుట్టించుగాక అనగా అట్లాయెను. దేవుడు తమ తమ జాతుల ప్రకారము అడవి మృగములను, తమ తమ జాతుల ప్రకారము సాధుమృగములను, తమ తమ జాతుల ప్రకారము నేలను పాకుచుండు ప్రతి జంతువును పుట్టించెను. దేవుడు అది మంచిదని యెంచెను. దేవుడు మనుష్యులను మన స్వరూపమందు మన పోలికగా చేయుదము రండి; వారు సముద్రపు చేపలమీదను, ఆకాశపక్షులమీదను, సాధుమృగములమీదను, భూమియంతటిమీదను, నేలను పాకుచుండు ప్రతి జంతువుమీదను ఏలుబడి చేయుదురుగాక అనెను. దేవుడు తన స్వరూపమందు మనుష్యులను సృష్టించెను. దేవుని స్వరూపమందు వారిని సృష్టించెను. వారిని స్త్రీ పురుషులుగా సృష్టించెను. దేవుడు వారిని ఆశీర్వదించి ఫలించుడి, విస్తరించుడి, భూమిని నింపుడి, దానిని లోపరచుకొనుడి, సముద్రపు చేపలమీదను, ఆకాశపక్షులమీదను, నేలను సంచరించు ప్రతి జీవిమీదను ఏలుబడి చేయుడి అని వారితో చెప్పెను. మరియు దేవుడు సర్వభూమిమీదనున్న విత్తనము పుట్టించు ప్రతి ఓషధిని, విత్తనము కలిగి ఫలించు ప్రతి ఫలవృక్షమును మీకు ఆహారమగునట్లు నియమించుచున్నాను. మరియు భూజంతువులన్నిటికిని, ఆకాశపక్షులన్నిటికిని, నేలను సంచరించు ప్రతి జీవికిని, అనగా ప్రాణముగల ప్రతి దానికిని ఆహారమగునట్లు పచ్చని ఓషధులన్నిటిని నియమించుచున్నాను అనగా అట్లాయెను. దేవుడు తాను చేసినవన్నియు చూచెను. అవి మిక్కిలి మంచివిగా ఉండెను. సాయంకాలమాయెను, తెల్లవారెను, ఇది ఆరవ దినము.

ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺑﻨﻌﻤﺘﻪ ﺗﺘﻢ ﺍﻟﺼﺎﻟﺤﺎﺕ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﻫﺪﺍﻧﺎ ﻟﻬﺬﺍ ﻭﻣﺎ ﻛﻨﺎ ﻟﻨﻬﺘﺪﻱ ﻟﻮﻻ ﺃﻥ ﻫﺪﺍﻧﺎ ﺍﻟﻠﻪ ﻟﻘﺪ ﺟﺎﺀﺕ ﺭﺳﻞ ﺭﺑﻨﺎ ﺑﺎﻟﺤﻖ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺃﻧﺰﻝ ﺍﻟﻜﺘﺎﺏ ﻋﻠﻰ ﻋﺒﺪﻩ ﻭﻟﻢ ﻳﺠﻌﻞ ﻟﻪ ﻋﻮﺟﺎ ﻗﻴﻤﺎ ﻟﻴﻨﺬﺭ ﺑﺄﺳﺎ ﺷﺪﻳﺪﺍ ﻣﻦ ﻟﺪﻧﻪ ﻭﻳﺒﺸﺮ ﺍﻟﻤﺆﻣﻨﻴﻦ ﺍﻟﺬﻳﻦ ﻳﻌﻤﻠﻮﻥ ﺍﻟﺼﺎﻟﺤﺎﺕ ﺃﻥ ﻟﻬﻢ ﺃﺟﺮﺍ ﺣﺴﻨﺎ ﻣﺎﻛﺜﻴﻦ ﻓﻴﻪ ﺃﺑﺪﺍ ﻭﻳﻨﺬﺭ ﺍﻟﺬﻳﻦ ﻗﺎﻟﻮﺍ ﺍﺗﺨﺬ ﺍﻟﻠﻪ ﻭﻟﺪﺍ ﻣﺎ ﻟﻬﻢ ﺑﻪ ﻣﻦ ﻋﻠﻢ ﻭﻻ ﻟﺂﺑﺎﺋﻬﻢ ﻛﺒﺮﺕ ﻛﻠﻤﺔ ﺗﺨﺮﺝ ﻣﻦ ﺃﻓﻮﺍﻫﻬﻢ ﺇﻥ ﻳﻘﻮﻟﻮﻥ ﺇﻻ ﻛﺬﺑﺎ ﻓﻠﻌﻠﻚ ﺑﺎﺧﻊ ﻧﻔﺴﻚ ﻋﻠﻰ ﺁﺛﺎﺭﻫﻢ ﺇﻥ ﻟﻢ ﻳﺆﻣﻨﻮﺍ ﺑﻬﺬﺍ ﺍﻟﺤﺪﻳﺚ ﺃﺳﻔﺎ ﺃﻱ ﻟﻔﺮﻁ ﺣﺰﻧﻚ ﻭﺷﺪﺓ ﻭﺟﺪﻙ ﻋﻠﻴﻬﻢ ﻭﺗﺄﺳﻔﻚ ﻋﻠﻰ ﻓﻮﺍﺗﻬﻢ ﻭﻫﻢ ﻛﻔﺎﺭ ﻭﻣﺎﺗﻮﺍ ﻋﻠﻰ ﻛﻔﺮﻫﻢ ﻭﻟﻢ ﻳﺆﻣﻨﻮﺍ ﺑﻬﺬﺍ ﺍﻟﺤﺪﻳﺚ ﺃﺳﻔﺎ ﻭﻗﺪ ﺟﺎﺀﻫﻢ ﻭﺷﺎﻫﺪﻭﻩ ﻭﻋﺮﻓﻮﻩ ﻭﺃﻧﻜﺮﻭﻩ ﻭﻛﺬﺑﻮﻩ ﻭﻟﻢ ﻳﺼﺪﻗﻮﻩ ﻭﻟﻢ ﻳﺆﻣﻨﻮﺍ ﺑﻪ ﻭﻟﻢ ﻳﺘﺒﻌﻮﻩ ﻭﻟﻢ ﻳﻨﻘﺎﺩﻭﺍ ﻟﻪ ﻭﻟﻢ ﻳﺴﻠﻤﻮﺍ ﻟﻪ ﻭﻟﻢ ﻳﺴﺘﺴﻠﻤﻮﺍ ﻟﻪ ﻭﻟﻢ ﻳﺴﺘﺴﻠﻢ

ﻭﻣﻦ ﺍﻟﻤﻌﻠﻮﻡ ﺃﻥ ﺍﻟﻤﺴﺘﺸﺮﻕ ﻫﻮﺭﻭﻓﻴﺘﺰ ﻗﺪ ﺍﺳﺘﻌﺎﻥ ﺑﺎﻟﻤﺨﻄﻮﻃﺔ ﺍﻟﻤﺬﻛﻮﺭﺓ ﻓﻲ ﺍﻟﻄﺒﻌﺔ ﺍﻟﺘﻲ ﺃﺷﺮﻧﺎ ﺇﻟﻴﻬﺎ ﺳﺎﺑﻘﺎً، ﻭﻗﺪ ﺍﺳﺘﻌﺎﻥ ﺑﻬﺎ ﺃﻳﻀﺎً ﺍﻟﻤﺴﺘﺸﺮﻕ ﺑﺮﻭﻛﻠﻤﺎﻥ

ﻣﻦ ﺍﻟﻤﻠﻚ ﻣﺤﻤﺪ ﺍﻟﺴﺎﺩﺱ ﺇﻟﻰ ﺍﻟﻤﻠﻚ ﻓﺮﺩﻳﻨﺎﻧﺪ ﺍﻟﺴﺎﺩﺱ
ﺣﻀﺮﺓ ﺻﺎﺣﺒﺔ ﺍﻟﺠﻼﻟﺔ ﻭﺍﻟﺴﻤﻮ ﻭﺍﻟﻤﻠﻜﻴﺔ ﺍﻟﻤﻔﺨﻤﺔ
ﻣﺤﻤﺪ ﺍﻟﺴﺎﺩﺱ ﺑﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻣﻮﻻﻱ ﺳﻠﻴﻤﺎﻥ
ﺍﻟﻤﻠﻚ ﻓﺮﺩﻳﻨﺎﻧﺪ ﺍﻟﺴﺎﺩﺱ ﺑﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﺍﻟﻔﻮﻧﺴﻮ
ﺍﻟﺴﺎﺩﺱ ﺑﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﺷﺎﺭﻟﺰ ﺍﻟﺮﺍﺑﻊ
ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻓﻴﻠﻴﺐ ﺍﻟﺨﺎﻣﺲ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ
ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺮﺍﺑﻊ ﻋﺸﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ
ﺷﺎﺭﻟﺰ ﺍﻟﻌﺎﺷﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺘﺎﺳﻊ ﻋﺸﺮ
ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﺷﺎﺭﻟﺰ ﺍﻟﺜﺎﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ
ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺜﺎﻣﻦ ﻋﺸﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ
ﺷﺎﺭﻟﺰ ﺍﻟﻌﺎﺷﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺘﺎﺳﻊ ﻋﺸﺮ
ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﺷﺎﺭﻟﺰ ﺍﻟﺜﺎﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ
ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺜﺎﻣﻦ ﻋﺸﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ
ﺷﺎﺭﻟﺰ ﺍﻟﻌﺎﺷﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺘﺎﺳﻊ ﻋﺸﺮ
ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﺷﺎﺭﻟﺰ ﺍﻟﺜﺎﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ
ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺜﺎﻣﻦ ﻋﺸﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ
ﺷﺎﺭﻟﺰ ﺍﻟﻌﺎﺷﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺘﺎﺳﻊ ﻋﺸﺮ
ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﺷﺎﺭﻟﺰ ﺍﻟﺜﺎﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ
ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺜﺎﻣﻦ ﻋﺸﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ
ﺷﺎﺭﻟﺰ ﺍﻟﻌﺎﺷﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺘﺎﺳﻊ ﻋﺸﺮ
ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﺷﺎﺭﻟﺰ ﺍﻟﺜﺎﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ
ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺜﺎﻣﻦ ﻋﺸﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ
ﺷﺎﺭﻟﺰ ﺍﻟﻌﺎﺷﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺘﺎﺳﻊ ﻋﺸﺮ
ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﺷﺎﺭﻟﺰ ﺍﻟﺜﺎﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ
ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ ﻟﻮﻳﺲ ﺍﻟﺜﺎﻣﻦ ﻋﺸﺮ ﺍﻟﻤﻠﻚ ﺍﻟﺴﻌﻴﺪ ﺍﻟﺬﻛﺮ ﺍﻟﻤﺮﺣﻮﻡ

ﻣﻠﻒ ﻣﻠﻒ ﻣﻠﻒ

٥ ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَٱلَّذِينَ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ
رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ
عَذَابَ ٱلْجَحِيمِ ٧ رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ
وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ٨ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٩ إِنَّ ٱلَّذِينَ كَفَرُوا۟
يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى
ٱلْإِيمَٰنِ فَتَكْفُرُونَ ١٠ قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا
ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ١١ ذَٰلِكُم
بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ

ڈبلک ہے لھلہ لھھا ڈھ تلکھھ:
ھھ تلکھھ ڈبلک لھھا ہذ حلھڈھ:
ملہ ھھ ہڈھ ڈبلک ہھھھھ ڈھ ھذ ڈلہہ:
ھھھھ ہڑھ ھھھذ ڈاتا ڈھ حد لھلہ:
ھھلھ ھہ ھذہ ڈلہ ھھ تلھ ھھ:
حذھ لھ ھھ ہھ ڈلہ ھڈھھ:
ھھھ حذتھ ہھ ہلھا حھھھ ھھھ:
لھھھا ھھھذ ڈھا لھہ ڈھ ہھھ:
ھلہ ھھ ھھذ ڈھھھ ھھذ حاہا ڈلاہ:
لھہ حد حلھ ھھ ڈھ ھڈھ ہس ھھھھ:
ڈلہ ھلہ ڈھھذ ہھھذ حذھلے:
ھلہ ڈھلہ ذھھ حلھھ ھھ ہڈھھے:
ھھلہ لھلہ ہھ ہھھ ڈلہ ھھ ہھ:
ابتہ لھلہ ھھ ہھھ ڈلہ ھھھا:
لھھھ ھھھ ھھھذھھ ھھ ڈلھھے:
ھھ لھلہ ھھ ڈھڈ ڈھھھے:
ھلہ ڈھھھ ھھھ لھھھلہ ھھھ لھلہ:
ھھ ہھھھ لھلہ ھھ حھلھھے:
ھھھھھ لھلہ حھلہ ڈھ ڈھھھے:
ھھ حاھھ لھڈھھ ھھ ھلڈھے:
ھلہ ھھجھ لہ لھھذھھ ھاہ ڈھھا:
لھھھ ڈھا ھھ ھھھھ ڈلھھلہ ھھھ:
لھہ ھھھھ ھھ ھھھھ ھھ ڈھ ھا:
ھھھ ھڈھ ڈھڈ ھھھھ ھھ ڈھھا:

ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܬ ܡܫܝܚܐ ܕܡܘܬܐ ܠܐ ܢܚܙܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀
ܐܡܪ ܠܗ ܫܡܥܘܢ ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܝܕܥ ܕܐܢܐ ܡܫܝܚܐ ܀
ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܕܐܢ ܐܬ ܡܫܝܚܐ ܕܡܘܬܐ ܠܐ ܢܚܙܐ ܠܥܠܡ

ﻭﻟﻤﺎ ﺭﺃﻯ ﺍﻟﻤﻠﻚ ﺍﻟﻌﺎﺩﻝ ﺍﻟﺤﻜﻴﻢ ﺍﻟﻌﺎﻗﻞ ﺍﻟﻔﻴﻠﺴﻮﻑ ﺍﻟﻤﺘﻮﺳﻂ ﺍﻟﻤﺘﻮﺳﻂ ﺍﻟﻤﺘﻮﺳﻂ

ڕەشەبای دڵی هەتا ئێوارە
هەتا دایکی خۆی لەگەڵ خۆی
هەتا ئەو ڕۆژەی کە ئەو
هەتا ئەو ڕۆژەی کە ئەو
هەتا ئەو ڕۆژەی کە ئەو

ڕەنگە ئەو ئەستێرەیە ئەستێرەی بەیتولحەرام بێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
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ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.
ئەو ئەستێرەیە لە ئاسمانی یەمەن دەردەکەوێت.

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻟﻤﻦ ﻫﻮ ﺃﻭﻟﻰ ﺑﻤﻐﻔﺮﺗﻚ ﻣﻨﻲ ﻭﺃﻋﻄﻔﻚ ﻋﻠﻴﻪ ﻣﻨﻲ ﻭﺃﻭﺳﻌﻬﻢ ﻣﻦ ﻣﻐﻔﺮﺗﻚ ﻭﺭﺣﻤﺘﻚ ﻭﺭﺿﻮﺍﻧﻚ ﻭﺟﻨﺘﻚ ﻭﺃﺩﺧﻠﻬﻢ ﻓﻴﻬﺎ ﻭﺃﻋﺎﺫﻫﻢ ﻣﻦ ﻋﺬﺍﺑﻚ ﻭﻣﻦ ﺳﺨﻄﻚ ﻭﻣﻦ ﺍﻟﻨﺎﺭ ﻭﺃﺳﻜﻨﻬﻢ ﺍﻟﻔﺮﺩﻭﺱ ﺍﻷﻋﻠﻰ ﻣﻦ ﺍﻟﺠﻨﺔ ﻭﺍﺭﺯﻗﻬﻢ ﻣﻦ ﺃﻧﻬﺎﺭ ﺍﻟﺠﻨﺔ ﻭﻣﻦ ﺛﻤﺎﺭ ﺍﻟﺠﻨﺔ ﻭﻣﻦ ﻋﻴﻮﻥ ﺍﻟﺠﻨﺔ ﻭﻣﻦ ﺃﻟﺒﺎﻥ ﺍﻟﺠﻨﺔ ﻭﻣﻦ ﺧﻤﺮ ﺍﻟﺠﻨﺔ ﻭﻣﻦ ﻋﺴﻞ ﺍﻟﺠﻨﺔ ﻭﻣﻦ ﻣﺎﺋﻬﺎ ﻭﻣﻦ ﻛﻞ ﺍﻟﺜﻤﺮﺍﺕ ﻓﻲ ﺍﻟﺠﻨﺔ ﻭﺍﺳﻘﻬﻢ ﻣﻦ ﺣﻮﺽ ﻧﺒﻴﻚ ﻣﺤﻤﺪ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﺷﺮﺑﺔ ﻫﻨﻴﺌﺔ ﻻ ﺃﻇﻤﺄ ﺑﻌﺪﻫﺎ ﺃﺑﺪﺍ ﺣﺘﻰ ﺃﺩﺧﻞ ﺍﻟﺠﻨﺔ ﻭﺃﻧﺎ ﻣﻌﻬﻢ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﺭﻭﺿﺔ ﻣﻦ ﺭﻳﺎﺽ ﺍﻟﺠﻨﺔ ﻭﻻ ﺗﺠﻌﻞ ﻗﺒﺮﻱ ﺣﻔﺮﺓ ﻣﻦ ﺣﻔﺮ ﺍﻟﻨﺎﺭ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻨﻮﺭﺍ ﻭﻭﺳﻌﺎ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﻨﻮﺭ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﺮﻭﺡ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﺮﻳﺤﺎﻥ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﻠﺒﻦ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﻌﺴﻞ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﺨﻤﺮ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﻔﻮﺍﻛﻪ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﻤﺎﺀ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﺴﻠﺴﺒﻴﻞ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﺮﺣﻴﻖ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﻜﺎﻓﻮﺭ ﻭﺍﺟﻌﻞ ﻗﺒﺮﻱ ﻣﻤﺘﻠﺌﺎ ﻣﻦ ﺍﻟﺰﻧﺠﺒﻴﻞ

ﺣﻪﻪﺩﻣﻪ ﺍﺫﻧﺎ ﺩﻫﻠﻬﻪ ﺻﺨﻠﻒ : ﻣﺤﻪﺴ
ﺩ ﻛﺎﺫﺍ ﺩﺴﺘﺎ . ﻟ ﻫﻪﻪﻟ ﻟﻪ ﻟﻌﺼﻨﻠ: ﺩﺑﺬﻫﺎ
ﺣﻨﻜﻒ ﺍﻫﺎﻧﻪﻫ ﴿ ﺧﻨﺎ ﺩﻫﻠﻪ ﺣﺴﻨﻠ: ﺣﻪﻫﺎ
ﻫﻟ ﺧﺴﻨﺎ . ﻣﻨﻪﺍﺫ ﺩ ﺧﺨﺠﺍ : ﻣﻨﻪ
ﺩﺠﺬﻫﻪ ﺩﻟﻌﺴﻨﻠ ﴿ ﻟﻨﻪﻫﺬ ﺩﻟﻠﻠ ﻭﻫﺴﻨﻠ:
ﻫﻟﺴﻨﻪﻫ ﺩﺬﻫﺴﻨﻠ . ﻟ ﻫﻠﺨﺪ ﻫﻪﻟ
ﺩﻨﻜﻒ : ﺣﻪﻫ ﺩﻫﻪﻫ ﻫﻪﻨﻠ ﴿ ﻫﻨﺬ
ﺩﺬﻫﻪ ﻫﻪﻠﺨﻨﺘﻪ: ﻫﻨﻪﻫ ﻟﻨﻜﻒ ﻟﻨﺨﺪ.
ﺩﺨﻫﺎ ﺩ ﻣﺪﻒ ﻫﻪﻟ : ﺴﻨﻪ ﺍﺫﺍ ﻟﻨﻨﻨﻨﻨﻒ ﴿
ﻨﻨﻨﻨﻨﻫ ﺩﻟ ﻨﻨﻨﻨﻨﺬ : ﺴﻨﻨﻨﻨ ﺩﻨﻨﻨﻨﻨﻨﻨ
ﻟﻨﻨﻨﻨﻨﻨﻨ . ﻨﻨﻨﻨﻨﻨﻨ ﺬﻫﺎ ﻨﻨﻨﻨ : ﻫﻟ ﻨﻨﻨﻨﻨﻨ
ﺩ ﻨﻨﻨﻨﻨﻨﻨ ﴿ ﻨﻨﻨﻨﻨﻨﻨ ﺬﻨﻨﻨﻨ : ﻨﻨﻨﻨﻨﻨﻨ
ﻨﻨﻨﻨﻨﻨﻨ ﺩﻨﻨﻨﻨﻨﻨﻨ . ﻨﻨﻨﻨﻨﻨﻨ ﻫﻨﻨﻨﻨﻨﻨﻨ ﴿ ﻨﻨﻨﻨﻨﻨﻨ .
ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ : ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ
ﻨﻨﻨﻨﻨﻨﻨ ﴿ ﻨﻨﻨﻨﻨﻨﻨ : ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ .
ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨﻨﻨ

سفنب هجرة : لاحصا دك لمعصاا : ةرجش ةيفس
ةعطقم لبقلا : ةيح رجشب لمعلا ةعاسلا ةعطقلا
رجشلا : ةرشعلا ةيسمخلا ةصقلا ةعبرلا : ةرجشلا
ةيفس ةيحم ةعاسلا . ةرشع لجرلا
: ةيلخادلا رجشلا ةيلخادلا : لاصتالا رجشلا
ةيلخادلا . ةيحم لمعلا دك . ةيلخادلا
ةرجشلا لمعلا ةعاسلا : ةيحم لمعلا
ةعاسلا لبقلا : ةعاسلا ةيحم لمعلا
ةعاسلا ةيحم لمع

ڕاڤەکردنی ئایەتەکانی قورئان لە سەردەمی پێغەمبەرەوە تا ئێستا

ﻭﻟﻴﺲ ﻟﻪ ﺷﺮﻳﻚ ﻓﻲ ﻣﻠﻜﻪ ﻭﻟﻢ ﻳﻜﻦ ﻟﻪ ﻭﻟﻲ ﻣﻦ ﺍﻟﺬﻝ
ﻭﻛﺒﺮﻩ ﺗﻜﺒﻴﺮﺍ ﻭﻗﻞ ﺍﻟﺤﻤﺪ ﷲ ﺍﻟﺬﻱ ﻟﻢ ﻳﺘﺨﺬ ﻭﻟﺪﺍ
ﻭﻟﻢ ﻳﻜﻦ ﻟﻪ ﺷﺮﻳﻚ ﻓﻲ ﺍﻟﻤﻠﻚ

ﻣﻠﺤﺪﺍ ﺑﻜﺘﺎ ﻣﻘﻴﺪ: ﺣﻤﻌﺪ ﺩﺴﻌﺪﺍﺣﺘﻴﺎ
ﻟﻪ ﺣﺪﺘﺎ ﻣﺪﺍ ﺳﺘﺎ: ﻣﺒﻪ ﺑﻜﻴﻪ ﺑﺪ ﺳﺘﺎ.
ﺣﺐ ﻣﻠﺤﺘﻚ ﻟ ﻣﻜﻴﺎ: ﺩﻴﻠﻪ ﺩﺴﻌﻪ
ﻟﻠﻜﻪ ﻭﻟ ﺩﺴﻌﺎ ﻟ ﻣﺪﻫﻴ ﻟﻪ: ﻟﻪ ﻫﻤﻪ
ﻟﻠﺤﺪﻩ. ﻭﻟ ﻟ ﻋﻨﻌ ﻣﻠﺤﻤﻪ: ﻭﻫﻴﻪ
ﻣﻬﺤﺪﻩ ﺑﺪ ﺣﻤﻪ. ﻣﻠﺎ ﺩﻴﻠﻪ ﻟﻴﻪ.
ﻭﻫﻠﻪ ﻣﻠﻪ ﻟﻌﺪ ﻣﻬﻤﻪ. ﻣﻬﻤﺪﻩ ﻟﻌﺪ
ﻣﻠﺤﺪ ﻟﺪﺘﻪ: ﻣﻠ ﺘﺴﻠ ﻣﻬﻤﻪﻴﻌﻌﺎ
ﺩﻴﻠﻪ ﻫﻌﺪ: ﻫﺪ ﺩﺎﻕ ﻣﻬﻠ ﻟﻌﻪ.
ﻟﻌﺎ ﻣﺪﻫ ﻟ ﻫﻌﻪ: ﻫﻌﺎ ﻟﻌﻤﻠ ﻣﻬﻤﻪ؛
ﻟﻴﺪ ﻫﻪ ﻟﻴﻪ ﺑﻪ ﻫﺪ: ﻣﻠ ﺘﻪ ﻟﻌﻪ
ﺩﻴﻠﻪ. ﻭﻫﻠﻪ ﻟﻪ ﺘﻪﻠ ﻣﻬﻤﻪ.
ﻟﻪ ﻣﻬﻤﻪ ﻟﻴﻌﻌﺎ ﻫ ﻣﻴﻪ ﻟﻤﺪﻩ
ﻣﻠﻠﻠ: ﻫﻌﻪ ﻟﻪ ﻣﻬﻤﻪ. ﻣﻠﻤﻠﻪ
ﻭﻫﻴﻪ: ﻭﻫﻠ ﻫﻴﻪ ﻟﻪ ﻫﻤﻪ ﻫ ﻟﻤﻪ
ﻫﻌﻪ ﻟﻪ ﻣﻬﻤﻪ ﻫﻠﻪ ﻫﻌﻪ ﻫﻌﻪ:
ﻟﻪ ﻟﻪ ﻫﻌﻪ ﻫﻠﻪ ﻫﻌﻪ ﻫﻌﻪ ﻫﻌﻪ
ﻫﻌﻪ ﻫﻌﻪ ﻫﻌﻪ ﻫﻌ

عتهل : دبهو حدقصي قلسة ؛ لاصتبا حنة
دبحبد : لسلة ذوسنا . بحصو قسدے
لحوصت : دعلسبس مد بحصهة ؛ بكه صد
سوقبي حد مله : كاة حذا ححتـــے .
ەبلحسعو مد حا قتس : لهذا قاة دقسفبو
هدوة حابتا حبي دصدة : لصهدة حابو
دبهنة . ەبهو حلاه مەدتا : لحصفصـــ
ەلتقلا دبحمبر ؛ سلك ضذ لهة ەصەصه :
ەبحبو سحقصص لاحبتا . حصدة دصلت
بسع : ەتبة دصبه حسلحتص ؛ لصد
كلبصن بالحسقه : دصذا دبلحه حسلبة .
ەبكبو ەحصذ دسەحتص : حصدا ەقذے
ەقذا ؛ بكصبي سلكس ەحتبو : دلەقص
حبة لكصبي . بعبو سوحبي حد سوحت :
دے حصد صلا دەقحبر ؛ بذة لے هلـــے
دقسفبو : ەقصصا دابحصەة . ەبكذ
ەدذا دەة : حلە حصذ دقحتبو ؛ صدا
ابذا قەسدا : حبكبو ابذا حذا ەذة . ەبلح
كاذا دسقبر : لحے شد سقەحا ؛ بذبا
حصا كەصدتبو : حصدا هلة دەقحبر
ەبذا ابهسقبو ضحصدبو : لصلا دصبا حەسذا
حسذا دابلمة : سعبو لصكذا دقحتبو .
بسة حذقبي حسەبة : ەبصقەص حـــث
صبسەة بكتح ؛ كصدا دصة ابحتقبر : صحذا

لعلد الذل. ماهذ حد هل م حصـــــ:
ههوه؟ دلد كملد.: ماصدع معد فهذ:
ه؟هذه امتد دنكم. ه؟هذ ح هحذ ح
ماسه: حصلحه؟ دهصهه؟ ماهذ معد
حذنم: فهذ ه؟هذ مد لعكه مد حصمد. ه؟ه
دما دحاهه؟: ماسد مهذ دهده؟ــــ
ماهد لف لكذهده: اهه؟ ح ه؟هسا.
ه؟ماحلد ؟ذ لسهه: لعد سه؟ دذلصاه
ماه؟ ح هل لهحد: دهسد هعهه فهذ.
لعصهلد لعاماد: حهذم لعد هسهه
مكذ؟ دهسد ما دذحم: صهه لسهه
ه؟لعصه هذه. حصهه؟ ماه: هذه؟ لعصه
لهضهه؟ ؛ حسد حهذه ماسد.
لعصل ح؟ه ه؟هه سهذ هذه سا. دهه
نكم: حاما دسا؟ه ؛ حذح نكم هذ
لهلذ مما: سدي لكر لاحذ؟. ه؟سهذم
لف حلاصهه: حذ؟ هعصلاه ؟حسـ؟
ماهذ هلم حصهه: لعصه لهه لعذ لاكا.
معلسه حهكا دلهسهه: ه؟حصه سهـ
دحاهه؟ ؛ حذح ؟حلس لعكهه: ه؟ا؟ذ
لعصا دهـصذ. حسهـ دذسهـ ماهصا:
ه؟لاهد حصهه ؛ مهه؟ صهاه؟
لحنم: مجهنم حاقد سا؟ه. حذهـ
دسلم ماسهـ: مح حهكا صحذ؟ دا؟ه ؛

حسلة زوجين : لتحرم زوجة صبي.
لحصلا ي سحي بلسنة : ي تحلحل
زهلة . هنة. زهب سهل عة : ي زاهلة
زعد : ورحل لعتحة . لحسمه لعمة
ملحة بي زاة ، حصلة لعتحل زهلة:
زهلعها لتحتها . ي حد صعة بي عة :
حد وحد حم زاة ، ي لعا حصة ، حنة:
بي زاة ي لحصلا . حصة زحد لحل
زاة: ولا نلة لي لهذه . ي سلك
صحة حاة: ولا صحة حنة. لة
زهلعهلة لعتحة : حة ة لعلة تحة:
حسة هلة لتحبع علها . وصلا لتة
رحنة : لعتحل ثل ي ة لتحة . زلة ولا
لتة : لعتحة ولا حنة . ولا ي لحسة
لحة : لعتحة ولا حنة . ولا ي لحسة
لحة : لعتحة ولا حنة . ولا ي لحسة
لح

دبصدد: زع مثل سلك حضلة ، بهلك
زمر ٢حبر: هلك قمص دلهلة. ٥دعلشه
مج همدتا: زلحد زه حدجة ؛ مبه
مدعب مهمهمدحل: حدغدة٨ دهمهمهے
٥مبه دهمه زمغلهه: مج ههلغة٨ دلبثلة
زنا زعدة٨ ثم حمقا: دبهمحد حهمثهة.
زنا زيلك دزحما: بعدة حمد لحهذه؛
هندة لحسلمة: دلهمة حلبد حمدتم.
ك ههمد مج حمدتم: دلمة بلحد ٥للمة
حصنة لعكمع حلبة تا: دحضلة دسلك
حلمهة. ٥حدة دةة دزمدتم: حدغدهے
حلبه هم٨ة دهبه ؛ مثهجة حضلے:
حدة حدتم. ههحدهه٨ ك لهةحة صم
حاشهه: مك حلبه حلةة مج حمد؛ لم
مسحم ههحمه٨: ههلة حضة حدمهے.
دے هدةحمم دلة ٥ر: مے سهم حے
هه٨مهم ؛ دلة ٥ر لمحضة حهلے:
٥للهلمة دحمه٨. حسلة بدة دمضه:
٥حلمحدتم سهلة؛ ك ههے لم لمحدمم:
لمحدة٨ ك مدحة. حج هلك سمج مهلة
لم: سهلة مك دلسة حج سهلة ؛ ك ٥مضه
حج ذهمم: هلله٨ دضة ههحدتم.
دے همضة٨ لضد زنا: ك همقص زنا
لحمدم ؛ ك ٥مج زنا ك زنا سهلة: مك

ﻣﻦ ﺍﻟﻤﺎﺋﺪﺓ ﺍﻟﻤﺤﺮﻣﺔ ﻋﻠﻰ ﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﻫﻲ ﺍﻟﺨﻤﺮ ﻭﺍﻟﻤﻴﺘﺔ ﻭﺍﻟﺪﻡ ﻭﻟﺤﻢ ﺍﻟﺨﻨﺰﻳﺮ ﻭﻣﺎ ﺫﺑﺢ ﻟﻐﻴﺮ ﺍﷲ ﻭﺍﻟﻤﻨﺨﻨﻘﺔ ﻭﺍﻟﻤﻮﻗﻮﺫﺓ ﻭﺍﻟﻤﺘﺮﺩﻳﺔ ﻭﺍﻟﻨﻄﻴﺤﺔ ﻭﻣﺎ ﺃﻛﻞ ﺍﻟﺴﺒﻊ ﺇﻻ ﻣﺎ ﺫﻛﻴﺘﻢ ﻭﻣﺎ ﺫﺑﺢ ﻋﻠﻰ ﺍﻟﻨﺼﺐ ﻭﺃﻥ ﺗﺴﺘﻘﺴﻤﻮﺍ ﺑﺎﻷﺯﻻﻡ ﺫﻟﻜﻢ ﻓﺴﻖ ﺍﻟﻴﻮﻡ ﻳﺌﺲ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻣﻦ ﺩﻳﻨﻜﻢ ﻓﻼ ﺗﺨﺸﻮﻫﻢ ﻭﺍﺧﺸﻮﻥ ﺍﻟﻴﻮﻡ ﺃﻛﻤﻠﺖ ﻟﻜﻢ ﺩﻳﻨﻜﻢ ﻭﺃﺗﻤﻤﺖ ﻋﻠﻴﻜﻢ ﻧﻌﻤﺘﻲ ﻭﺭﺿﻴﺖ ﻟﻜﻢ ﺍﻹﺳﻼﻡ ﺩﻳﻨﺎ ﻓﻤﻦ ﺍﺿﻄﺮ ﻓﻲ ﻣﺨﻤﺼﺔ ﻏﻴﺮ ﻣﺘﺠﺎﻧﻒ ﻟﺈﺛﻢ ﻓﺈﻥ ﺍﷲ ﻏﻔﻮﺭ ﺭﺣﻴﻢ ﻳﺴﺌﻠﻮﻧﻚ ﻣﺎﺫﺍ ﺃﺣﻞ ﻟﻬﻢ ﻗﻞ ﺃﺣﻞ ﻟﻜﻢ ﺍﻟﻄﻴﺒﺎﺕ ﻭﻣﺎ ﻋﻠﻤﺘﻢ ﻣﻦ ﺍﻟﺠﻮﺍﺭﺡ ﻣﻜﻠﺒﻴﻦ ﺗﻌﻠﻤﻮﻧﻬﻦ ﻣﻤﺎ ﻋﻠﻤﻜﻢ ﺍﷲ ﻓﻜﻠﻮﺍ ﻣﻤﺎ ﺃﻣﺴﻜﻦ ﻋﻠﻴﻜﻢ ﻭﺍﺫﻛﺮﻭﺍ ﺍﺳﻢ ﺍﷲ ﻋﻠﻴﻪ ﻭﺍﺗﻘﻮﺍ ﺍﷲ ﺇﻥ ﺍﷲ ﺳﺮﻳﻊ ﺍﻟﺤﺴﺎﺏ ﺍﻟﻴﻮﻡ ﺃﺣﻞ ﻟﻜﻢ ﺍﻟﻄﻴﺒﺎﺕ ﻭﻃﻌﺎﻡ ﺍﻟﺬﻳﻦ ﺃﻭﺗﻮﺍ ﺍﻟﻜﺘﺎﺏ ﺣﻞ ﻟﻜﻢ ﻭﻃﻌﺎﻣﻜﻢ ﺣﻞ ﻟﻬﻢ ﻭﺍﻟﻤﺤﺼﻨﺎﺕ ﻣﻦ ﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﺍﻟﻤﺤﺼﻨﺎﺕ ﻣﻦ ﺍﻟﺬﻳﻦ ﺃﻭﺗﻮﺍ ﺍﻟﻜﺘﺎﺏ ﻣﻦ ﻗﺒﻠﻜﻢ ﺇﺫﺍ ﺁﺗﻴﺘﻤﻮﻫﻦ ﺃﺟﻮﺭﻫﻦ ﻣﺤﺼﻨﻴﻦ ﻏﻴﺮ ﻣﺴﺎﻓﺤﻴﻦ ﻭﻻ ﻣﺘﺨﺬﻱ ﺃﺧﺪﺍﻥ ﻭﻣﻦ ﻳﻜﻔﺮ ﺑﺎﻹﻳﻤﺎﻥ ﻓﻘﺪ ﺣﺒﻂ ﻋﻤﻠﻪ ﻭﻫﻮ ﻓﻲ ﺍﻵﺧﺮﺓ ﻣﻦ ﺍﻟﺨﺎﺳﺮﻳﻦ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺇﺫﺍ ﻗﻤﺘﻢ ﺇﻟﻰ ﺍﻟﺼﻠﻮﺓ ﻓﺎﻏﺴﻠﻮﺍ ﻭﺟﻮﻫﻜﻢ ﻭﺃﻳﺪﻳﻜﻢ ﺇﻟﻰ ﺍﻟﻤﺮﺍﻓﻖ ﻭﺍﻣﺴﺤﻮﺍ ﺑﺮﺅﻭﺳﻜﻢ ﻭﺃﺭﺟﻠﻜﻢ ﺇﻟﻰ ﺍﻟﻜﻌﺒﻴﻦ ﻭﺇﻥ ﻛﻨﺘﻢ ﺟﻨﺒﺎ ﻓﺎﻃﻬﺮﻭﺍ ﻭﺇﻥ ﻛﻨﺘﻢ ﻣﺮﺿﻰ ﺃﻭ ﻋﻠﻰ ﺳﻔﺮ ﺃﻭ ﺟﺎﺀ ﺃﺣﺪ ﻣﻨﻜﻢ ﻣﻦ ﺍﻟﻐﺎﺋﻂ ﺃﻭ ﻻﻣﺴﺘﻢ ﺍﻟﻨﺴﺎﺀ ﻓﻠﻢ ﺗﺠﺪﻭﺍ ﻣﺎﺀ ﻓﺘﻴﻤﻤﻮﺍ ﺻﻌﻴﺪﺍ ﻃﻴﺒﺎ ﻓﺎﻣﺴﺤﻮﺍ ﺑﻮﺟﻮﻫﻜﻢ ﻭﺃﻳﺪﻳﻜﻢ ﻣﻨﻪ ﻣﺎ ﻳﺮﻳﺪ ﺍﷲ ﻟﻴﺠﻌﻞ ﻋﻠﻴﻜﻢ ﻣﻦ ﺣﺮﺝ ﻭﻟﻜﻦ ﻳﺮﻳﺪ ﻟﻴﻄﻬﺮﻛﻢ ﻭﻟﻴﺘﻢ ﻧﻌﻤﺘﻪ ﻋﻠﻴﻜﻢ ﻟﻌﻠﻜﻢ ﺗﺸﻜﺮﻭﻥ ﻭﺍﺫﻛﺮﻭﺍ ﻧﻌﻤﺔ ﺍﷲ ﻋﻠﻴﻜﻢ ﻭﻣﻴﺜﺎﻗﻪ ﺍﻟﺬﻱ ﻭﺍﺛﻘﻜﻢ ﺑﻪ ﺇﺫ ﻗﻠﺘﻢ ﺳﻤﻌﻨﺎ ﻭﺃﻃﻌﻨﺎ ﻭﺍﺗﻘﻮﺍ ﺍﷲ ﺇﻥ ﺍﷲ ﻋﻠﻴﻢ ﺑﺬﺍﺕ ﺍﻟﺼﺪﻭﺭ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻛﻮﻧﻮﺍ ﻗﻮﺍﻣﻴﻦ ﷲ ﺷﻬﺪﺍﺀ ﺑﺎﻟﻘﺴﻂ ﻭﻻ ﻳﺠﺮﻣﻨﻜﻢ ﺷﻨﺂﻥ ﻗﻮﻡ ﻋﻠﻰ ﺃﻻ ﺗﻌﺪﻟﻮﺍ ﺍﻋﺪﻟﻮﺍ ﻫﻮ ﺃﻗﺮﺏ ﻟﻠﺘﻘﻮﻯ ﻭﺍﺗﻘﻮﺍ ﺍﷲ ﺇﻥ ﺍﷲ ﺧﺒﻴﺮ ﺑﻤﺎ ﺗﻌﻤﻠﻮﻥ ﻭﻋﺪ ﺍﷲ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻭﻋﻤﻠﻮﺍ ﺍﻟﺼﺎﻟﺤﺎﺕ ﻟﻬﻢ ﻣﻐﻔﺮﺓ ﻭﺃﺟﺮ ﻋﻈﻴﻢ ﻭﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻭﻛﺬﺑﻮﺍ ﺑﺂﻳﺎﺗﻨﺎ ﺃﻭﻟﺌﻚ ﺃﺻﺤﺎﺏ ﺍﻟﺠﺤﻴﻢ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺍﺫﻛﺮﻭﺍ ﻧﻌﻤﺔ ﺍﷲ ﻋﻠﻴﻜﻢ ﺇﺫ ﻫﻢ ﻗﻮﻡ ﺃﻥ ﻳﺒﺴﻄﻮﺍ ﺇﻟﻴﻜﻢ ﺃﻳﺪﻳﻬﻢ ﻓﻜﻒ ﺃﻳﺪﻳﻬﻢ ﻋﻨﻜﻢ ﻭﺍﺗﻘﻮﺍ ﺍﷲ ﻭﻋﻠﻰ ﺍﷲ ﻓﻠﻴﺘﻮﻛﻞ ﺍﻟﻤﺆﻣﻨﻮﻥ ﻭﻟﻘﺪ ﺃﺧﺬ ﺍﷲ ﻣﻴﺜﺎﻕ ﺑﻨﻲ ﺇﺳﺮﺍﺋﻴﻞ ﻭﺑﻌﺜﻨﺎ ﻣﻨﻬﻢ ﺍﺛﻨﻲ ﻋﺸﺮ ﻧﻘﻴﺒﺎ ﻭﻗﺎﻝ ﺍﷲ ﺇﻧﻲ ﻣﻌﻜﻢ ﻟﺌﻦ ﺃﻗﻤﺘﻢ ﺍﻟﺼﻠﻮﺓ ﻭﺁﺗﻴﺘﻢ ﺍﻟﺰﻛﻮﺓ ﻭﺁﻣﻨﺘﻢ ﺑﺮﺳﻠﻲ ﻭﻋﺰﺭﺗﻤﻮﻫﻢ ﻭﺃﻗﺮﺿﺘﻢ ﺍﷲ ﻗﺮﺿﺎ ﺣﺴﻨﺎ ﻟﺄﻛﻔﺮﻥ ﻋﻨﻜﻢ ﺳﻴﺌﺎﺗﻜﻢ ﻭﻟﺄﺩﺧﻠﻨﻜﻢ ﺟﻨﺎﺕ ﺗﺠﺮﻱ ﻣﻦ ﺗﺤﺘﻬﺎ ﺍﻷﻧﻬﺎﺭ ﻓﻤﻦ ﻛﻔﺮ ﺑﻌﺪ ﺫﻟﻚ ﻣﻨﻜﻢ ﻓﻘﺪ ﺿﻞ ﺳﻮﺍﺀ ﺍﻟﺴﺒﻴﻞ ﻓﺒﻤﺎ ﻧﻘﻀﻬﻢ ﻣﻴﺜﺎﻗﻬﻢ ﻟﻌﻨﺎﻫﻢ ﻭﺟﻌﻠﻨﺎ ﻗﻠﻮﺑﻬﻢ ﻗﺎﺳﻴﺔ ﻳﺤﺮﻓﻮﻥ ﺍﻟﻜﻠﻢ ﻋﻦ ﻣﻮﺍﺿﻌﻪ ﻭﻧﺴﻮﺍ ﺣﻈﺎ ﻣﻤﺎ ﺫﻛﺮﻭﺍ ﺑﻪ ﻭﻻ ﺗﺰﺍﻝ ﺗﻄﻠﻊ ﻋﻠﻰ ﺧﺎﺋﻨﺔ ﻣﻨﻬﻢ ﺇﻻ ﻗﻠﻴﻼ ﻣﻨﻬﻢ ﻓﺎﻋﻒ ﻋﻨﻬﻢ ﻭﺍﺻﻔﺢ ﺇﻥ ﺍﷲ ﻳﺤﺐ ﺍﻟﻤﺤﺴﻨﻴﻦ ﻭﻣﻦ ﺍﻟﺬﻳﻦ ﻗﺎﻟﻮﺍ ﺇﻧﺎ ﻧﺼﺎﺭﻯ ﺃﺧﺬﻧﺎ ﻣﻴﺜﺎﻗﻬﻢ ﻓﻨﺴﻮﺍ ﺣﻈﺎ ﻣﻤﺎ ﺫﻛﺮﻭﺍ ﺑﻪ ﻓﺄﻏﺮﻳﻨﺎ ﺑﻴﻨﻬﻢ ﺍﻟﻌﺪﺍﻭﺓ ﻭﺍﻟﺒﻐﻀﺎﺀ ﺇﻟﻰ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ ﻭﺳﻮﻑ ﻳﻨﺒﺌﻬﻢ ﺍﷲ ﺑﻤﺎ ﻛﺎﻧﻮﺍ ﻳﺼﻨﻌﻮﻥ ﻳﺎ ﺃﻫﻞ ﺍﻟﻜﺘﺎﺏ ﻗﺪ ﺟﺎﺀﻛﻢ ﺭﺳﻮﻟﻨﺎ ﻳﺒﻴﻦ ﻟﻜﻢ ﻛﺜﻴﺮﺍ ﻣﻤﺎ ﻛﻨﺘﻢ ﺗﺨﻔﻮﻥ ﻣﻦ ﺍﻟﻜﺘﺎﺏ ﻭﻳﻌﻔﻮ ﻋﻦ ﻛﺜﻴﺮ ﻗﺪ ﺟﺎﺀﻛﻢ ﻣﻦ ﺍﷲ ﻧﻮﺭ ﻭﻛﺘﺎﺏ ﻣﺒﻴﻦ ﻳﻬﺪﻱ ﺑﻪ ﺍﷲ ﻣﻦ ﺍﺗﺒﻊ ﺭﺿﻮﺍﻧﻪ ﺳﺒﻞ ﺍﻟﺴﻼﻡ ﻭﻳﺨﺮﺟﻬﻢ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ ﺍﻟﻨﻮﺭ ﺑﺈﺫﻧﻪ ﻭﻳﻬﺪﻳﻬﻢ ﺇﻟﻰ ﺻﺮﺍﻁ ﻣﺴﺘﻘﻴﻢ ﻟﻘﺪ ﻛﻔﺮ ﺍﻟﺬﻳﻦ ﻗﺎﻟﻮﺍ ﺇﻥ ﺍﷲ ﻫﻮ ﺍﻟﻤﺴﻴﺢ ﺍﺑﻦ ﻣﺮﻳﻢ ﻗﻞ ﻓﻤﻦ ﻳﻤﻠﻚ ﻣﻦ ﺍﷲ ﺷﻴﺌﺎ ﺇﻥ ﺃﺭﺍﺩ ﺃﻥ ﻳﻬﻠﻚ ﺍﻟﻤﺴﻴﺢ ﺍﺑﻦ ﻣﺮﻳﻢ ﻭﺃﻣﻪ ﻭﻣﻦ ﻓﻲ ﺍﻷﺭﺽ ﺟﻤﻴﻌﺎ ﻭﷲ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻳﺨﻠﻖ ﻣﺎ ﻳﺸﺎﺀ ﻭﺍﷲ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻭﻗﺎﻟﺖ ﺍﻟﻴﻬﻮﺩ ﻭﺍﻟﻨﺼﺎﺭﻯ ﻧﺤﻦ ﺃﺑﻨﺎﺅ ﺍﷲ ﻭﺃﺣﺒﺎﺅﻩ ﻗﻞ ﻓﻠﻢ ﻳﻌﺬﺑﻜﻢ ﺑﺬﻧﻮﺑﻜﻢ ﺑﻞ ﺃﻧﺘﻢ ﺑﺸﺮ ﻣﻤﻦ ﺧﻠﻖ ﻳﻐﻔﺮ ﻟﻤﻦ ﻳﺸﺎﺀ ﻭﻳﻌﺬﺏ ﻣﻦ ﻳﺸﺎﺀ ﻭﷲ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﺇﻟﻴﻪ ﺍﻟﻤﺼﻴﺮ ﻳﺎ ﺃﻫﻞ ﺍﻟﻜﺘﺎﺏ ﻗﺪ ﺟﺎﺀﻛﻢ ﺭﺳﻮﻟﻨﺎ ﻳﺒﻴﻦ ﻟﻜﻢ ﻋﻠﻰ ﻓﺘﺮﺓ ﻣﻦ ﺍﻟﺮﺳﻞ ﺃﻥ ﺗﻘﻮﻟﻮﺍ ﻣﺎ ﺟﺎﺀﻧﺎ ﻣﻦ ﺑﺸﻴﺮ ﻭﻻ ﻧﺬﻳﺮ ﻓﻘﺪ ﺟﺎﺀﻛﻢ ﺑﺸﻴﺮ ﻭﻧﺬﻳﺮ ﻭﺍﷲ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻭﺇﺫ ﻗﺎﻝ ﻣﻮﺳﻰ ﻟﻘﻮﻣﻪ ﻳﺎ ﻗﻮﻡ ﺍﺫﻛﺮﻭﺍ ﻧﻌﻤﺔ ﺍﷲ ﻋﻠﻴﻜﻢ ﺇﺫ ﺟﻌﻞ ﻓﻴﻜﻢ ﺃﻧﺒﻴﺎﺀ ﻭﺟﻌﻠﻜﻢ ﻣﻠﻮﻛﺎ ﻭﺁﺗﺎﻛﻢ ﻣﺎ ﻟﻢ ﻳﺆﺕ ﺃﺣﺪﺍ ﻣﻦ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻳﺎ ﻗﻮﻡ ﺍﺩﺧﻠﻮﺍ ﺍﻷﺭﺽ ﺍﻟﻤﻘﺪﺳﺔ ﺍﻟﺘﻲ ﻛﺘﺐ ﺍﷲ ﻟﻜﻢ ﻭﻻ ﺗﺮﺗﺪﻭﺍ ﻋﻠﻰ ﺃﺩﺑﺎﺭﻛﻢ ﻓﺘﻨﻘﻠﺒﻮﺍ ﺧﺎﺳﺮﻳﻦ ﻗﺎﻟﻮﺍ ﻳﺎ ﻣﻮﺳﻰ ﺇﻥ ﻓﻴﻬﺎ ﻗﻮﻣﺎ ﺟﺒﺎﺭﻳﻦ ﻭﺇﻧﺎ ﻟﻦ ﻧﺪﺧﻠﻬﺎ ﺣﺘﻰ ﻳﺨﺮﺟﻮﺍ ﻣﻨﻬﺎ ﻓﺈﻥ ﻳﺨﺮﺟﻮﺍ ﻣﻨﻬﺎ ﻓﺈﻧﺎ ﺩﺍﺧﻠﻮﻥ ﻗﺎﻝ ﺭﺟﻼﻥ ﻣﻦ ﺍﻟﺬﻳﻦ ﻳﺨﺎﻓﻮﻥ ﺃﻧﻌﻢ ﺍﷲ ﻋﻠﻴﻬﻤﺎ ﺍﺩﺧﻠﻮﺍ ﻋﻠﻴﻬﻢ ﺍﻟﺒﺎﺏ ﻓﺈﺫﺍ ﺩﺧﻠﺘﻤﻮﻩ ﻓﺈﻧﻜﻢ ﻏﺎﻟﺒﻮﻥ ﻭﻋﻠﻰ ﺍﷲ ﻓﺘﻮﻛﻠﻮﺍ ﺇﻥ ﻛﻨﺘﻢ ﻣﺆﻣﻨﻴﻦ ﻗﺎﻟﻮﺍ ﻳﺎ ﻣﻮﺳﻰ ﺇﻧﺎ ﻟﻦ ﻧﺪﺧﻠﻬﺎ ﺃﺑﺪﺍ ﻣﺎ ﺩﺍﻣﻮﺍ ﻓﻴﻬﺎ ﻓﺎﺫﻫﺐ ﺃﻧﺖ ﻭﺭﺑﻚ ﻓﻘﺎﺗﻼ ﺇﻧﺎ ﻫﺎﻫﻨﺎ ﻗﺎﻋﺪﻭﻥ ﻗﺎﻝ ﺭﺏ ﺇﻧﻲ ﻻ ﺃﻣﻠﻚ ﺇﻻ ﻧﻔﺴﻲ ﻭﺃﺧﻲ ﻓﺎﻓﺮﻕ ﺑﻴﻨﻨﺎ ﻭﺑﻴﻦ ﺍﻟﻘﻮﻡ ﺍﻟﻔﺎﺳﻘﻴﻦ ﻗﺎﻝ ﻓﺈﻧﻬﺎ ﻣﺤﺮﻣﺔ ﻋﻠﻴﻬﻢ ﺃﺭﺑﻌﻴﻦ ﺳﻨﺔ ﻳﺘﻴﻬﻮﻥ ﻓﻲ ﺍﻷﺭﺽ ﻓﻼ ﺗﺄﺱ ﻋﻠﻰ ﺍﻟﻘﻮﻡ ﺍﻟﻔﺎﺳﻘﻴﻦ ﻭﺍﺗﻞ ﻋﻠﻴﻬﻢ ﻧﺒﺄ ﺍﺑﻨﻲ ﺁﺩﻡ ﺑﺎﻟﺤﻖ ﺇﺫ ﻗﺮﺑﺎ ﻗﺮﺑﺎﻧﺎ ﻓﺘﻘﺒﻞ ﻣﻦ ﺃﺣﺪﻫﻤﺎ ﻭﻟﻢ ﻳﺘﻘﺒﻞ ﻣﻦ ﺍﻵﺧﺮ ﻗﺎﻝ ﻷﻗﺘﻠﻨﻚ ﻗﺎﻝ ﺇﻧﻤﺎ ﻳﺘﻘﺒﻞ ﺍﷲ ﻣﻦ ﺍﻟﻤﺘﻘﻴﻦ ﻟﺌﻦ ﺑﺴﻄﺖ ﺇﻟﻲ ﻳﺪﻙ ﻟﺘﻘﺘﻠﻨﻲ ﻣﺎ ﺃﻧﺎ ﺑﺒﺎﺳﻂ ﻳﺪﻱ ﺇﻟﻴﻚ ﻷﻗﺘﻠﻚ ﺇﻧﻲ ﺃﺧﺎﻑ ﺍﷲ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺇﻧﻲ ﺃﺭﻳﺪ ﺃﻥ ﺗﺒﻮﺀ ﺑﺈﺛﻤﻲ ﻭﺇﺛﻤﻚ ﻓﺘﻜﻮﻥ ﻣﻦ ﺃﺻﺤﺎﺏ ﺍﻟﻨﺎﺭ ﻭﺫﻟﻚ ﺟﺰﺍﺀ ﺍﻟﻈﺎﻟﻤﻴﻦ ﻓﻄﻮﻋﺖ ﻟﻪ ﻧﻔﺴﻪ ﻗﺘﻞ ﺃﺧﻴﻪ ﻓﻘﺘﻠﻪ ﻓﺄﺻﺒﺢ ﻣﻦ ﺍﻟﺨﺎﺳﺮﻳﻦ ﻓﺒﻌﺚ ﺍﷲ ﻏﺮﺍﺑﺎ ﻳﺒﺤﺚ ﻓﻲ ﺍﻷﺭﺽ ﻟﻴﺮﻳﻪ ﻛﻴﻒ ﻳﻮﺍﺭﻱ ﺳﻮﺀﺓ ﺃﺧﻴﻪ ﻗﺎﻝ ﻳﺎ ﻭﻳﻠﺘﻰ ﺃﻋﺠﺰﺕ ﺃﻥ ﺃﻛﻮﻥ ﻣﺜﻞ ﻫﺬﺍ ﺍﻟﻐﺮﺍﺏ ﻓﺄﻭﺍﺭﻱ ﺳﻮﺀﺓ ﺃﺧﻲ ﻓﺄﺻﺒﺢ ﻣﻦ ﺍﻟﻨﺎﺩﻣﻴﻦ ﻣﻦ ﺃﺟﻞ ﺫﻟﻚ ﻛﺘﺒﻨﺎ ﻋﻠﻰ ﺑﻨﻲ ﺇﺳﺮﺍﺋﻴﻞ ﺃﻧﻪ ﻣﻦ ﻗﺘﻞ ﻧﻔﺴﺎ ﺑﻐﻴﺮ ﻧﻔﺲ ﺃﻭ ﻓﺴﺎﺩ ﻓﻲ ﺍﻷﺭﺽ ﻓﻜﺄﻧﻤﺎ ﻗﺘﻞ ﺍﻟﻨﺎﺱ ﺟﻤﻴﻌﺎ ﻭﻣﻦ ﺃﺣﻴﺎﻫﺎ ﻓﻜﺄﻧﻤﺎ ﺃﺣﻴﺎ ﺍﻟﻨﺎﺱ ﺟﻤﻴﻌﺎ ﻭﻟﻘﺪ ﺟﺎﺀﺗﻬﻢ ﺭﺳﻠﻨﺎ ﺑﺎﻟﺒﻴﻨﺎﺕ ﺛﻢ ﺇﻥ ﻛﺜﻴﺮﺍ ﻣﻨﻬﻢ ﺑﻌﺪ ﺫﻟﻚ ﻓﻲ ﺍﻷﺭﺽ ﻟﻤﺴﺮﻓﻮﻥ ﺇﻧﻤﺎ ﺟﺰﺍﺅﺍ ﺍﻟﺬﻳﻦ ﻳﺤﺎﺭﺑﻮﻥ ﺍﷲ ﻭﺭﺳﻮﻟﻪ ﻭﻳﺴﻌﻮﻥ ﻓﻲ ﺍﻷﺭﺽ ﻓﺴﺎﺩﺍ ﺃﻥ ﻳﻘﺘﻠﻮﺍ ﺃﻭ ﻳﺼﻠﺒﻮﺍ ﺃﻭ ﺗﻘﻄﻊ ﺃﻳﺪﻳﻬﻢ ﻭﺃﺭﺟﻠﻬﻢ ﻣﻦ ﺧﻼﻑ ﺃﻭ ﻳﻨﻔﻮﺍ ﻣﻦ ﺍﻷﺭﺽ ﺫﻟﻚ ﻟﻬﻢ ﺧﺰﻱ ﻓﻲ ﺍﻟﺪﻧﻴﺎ ﻭﻟﻬﻢ ﻓﻲ ﺍﻵﺧﺮﺓ ﻋﺬﺍﺏ ﻋﻈﻴﻢ ﺇﻻ ﺍﻟﺬﻳﻦ ﺗﺎﺑﻮﺍ ﻣﻦ ﻗﺒﻞ ﺃﻥ ﺗﻘﺪﺭﻭﺍ ﻋﻠﻴﻬﻢ ﻓﺎﻋﻠﻤﻮﺍ ﺃﻥ ﺍﷲ ﻏﻔﻮﺭ ﺭﺣﻴﻢ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺍﺗﻘﻮﺍ ﺍﷲ ﻭﺍﺑﺘﻐﻮﺍ ﺇﻟﻴﻪ ﺍﻟﻮﺳﻴﻠﺔ ﻭﺟﺎﻫﺪﻭﺍ ﻓﻲ ﺳﺒﻴﻠﻪ ﻟﻌﻠﻜﻢ ﺗﻔﻠﺤﻮﻥ ﺇﻥ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻟﻮ ﺃﻥ ﻟﻬﻢ ﻣﺎ ﻓﻲ ﺍﻷﺭﺽ ﺟﻤﻴﻌﺎ ﻭﻣﺜﻠﻪ ﻣﻌﻪ ﻟﻴﻔﺘﺪﻭﺍ ﺑﻪ ﻣﻦ ﻋﺬﺍﺏ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ ﻣﺎ ﺗﻘﺒﻞ ﻣﻨﻬﻢ ﻭﻟﻬﻢ ﻋﺬﺍﺏ ﺃﻟﻴﻢ ﻳﺮﻳﺪﻭﻥ ﺃﻥ ﻳﺨﺮﺟﻮﺍ ﻣﻦ ﺍﻟﻨﺎﺭ ﻭﻣﺎ ﻫﻢ ﺑﺨﺎﺭﺟﻴﻦ ﻣﻨﻬﺎ ﻭﻟﻬﻢ ﻋﺬﺍﺏ ﻣﻘﻴﻢ ﻭﺍﻟﺴﺎﺭﻕ ﻭﺍﻟﺴﺎﺭﻗﺔ ﻓﺎﻗﻄﻌﻮﺍ ﺃﻳﺪﻳﻬﻤﺎ ﺟﺰﺍﺀ ﺑﻤﺎ ﻛﺴﺒﺎ ﻧﻜﺎﻻ ﻣﻦ ﺍﷲ ﻭﺍﷲ ﻋﺰﻳﺰ ﺣﻜﻴﻢ ﻓﻤﻦ ﺗﺎﺏ ﻣﻦ ﺑﻌﺪ ﻇﻠﻤﻪ ﻭﺃﺻﻠﺢ ﻓﺈﻥ ﺍﷲ ﻳﺘﻮﺏ ﻋﻠﻴﻪ ﺇﻥ ﺍﷲ ﻏﻔﻮﺭ ﺭﺣﻴﻢ ﺃﻟﻢ ﺗﻌﻠﻢ ﺃﻥ ﺍﷲ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻳﻌﺬﺏ ﻣﻦ ﻳﺸﺎﺀ ﻭﻳﻐﻔﺮ ﻟﻤﻦ ﻳﺸﺎﺀ ﻭﺍﷲ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺮﺳﻮﻝ ﻻ ﻳﺤﺰﻧﻚ ﺍﻟﺬﻳﻦ ﻳﺴﺎﺭﻋﻮﻥ ﻓﻲ ﺍﻟﻜﻔﺮ ﻣﻦ ﺍﻟﺬﻳﻦ ﻗﺎﻟﻮﺍ ﺁﻣﻨﺎ ﺑﺄﻓﻮﺍﻫﻬﻢ ﻭﻟﻢ ﺗﺆﻣﻦ ﻗﻠﻮﺑﻬﻢ ﻭﻣﻦ ﺍﻟﺬﻳﻦ ﻫﺎﺩﻭﺍ ﺳﻤﺎﻋﻮﻥ ﻟﻠﻜﺬﺏ ﺳﻤﺎﻋﻮﻥ ﻟﻘﻮﻡ ﺁﺧﺮﻳﻦ ﻟﻢ ﻳﺄﺗﻮﻙ ﻳﺤﺮﻓﻮﻥ ﺍﻟﻜﻠﻢ ﻣﻦ ﺑﻌﺪ ﻣﻮﺍﺿﻌﻪ ﻳﻘﻮﻟﻮﻥ ﺇﻥ ﺃﻭﺗﻴﺘﻢ ﻫﺬﺍ ﻓﺨﺬﻭﻩ ﻭﺇﻥ ﻟﻢ ﺗﺆﺗﻮﻩ ﻓﺎﺣﺬﺭﻭﺍ ﻭﻣﻦ ﻳﺮﺩ ﺍﷺ ﻓﺘﻨﺘﻪ ﻓﻠﻦ ﺗﻤﻠﻚ ﻟﻪ ﻣﻦ ﺍﷲ ﺷﻴﺌﺎ ﺃﻭﻟﺌﻚ ﺍﻟﺬﻳﻦ ﻟﻢ ﻳﺮﺩ ﺍﷲ ﺃﻥ ﻳﻄﻬﺮ ﻗﻠﻮﺑﻬﻢ ﻟﻬﻢ ﻓﻲ ﺍﻟﺪﻧﻴﺎ ﺧﺰﻱ ﻭﻟﻬﻢ ﻓﻲ ﺍﻵﺧﺮﺓ ﻋﺬﺍﺏ ﻋﻈﻴﻢ ﺳﻤﺎﻋﻮﻥ ﻟﻠﻜﺬﺏ ﺃﻛﺎﻟﻮﻥ ﻟﻠﺴﺤﺖ ﻓﺈﻥ ﺟﺎﺀﻭﻙ ﻓﺎﺣﻜﻢ ﺑﻴﻨﻬﻢ ﺃﻭ ﺃﻋﺮﺽ ﻋﻨﻬﻢ ﻭﺇﻥ ﺗﻌﺮﺽ ﻋﻨﻬﻢ ﻓﻠﻦ ﻳﻀﺮﻭﻙ ﺷﻴﺌﺎ ﻭﺇﻥ ﺣﻜﻤﺖ ﻓﺎﺣﻜﻢ ﺑﻴﻨﻬﻢ ﺑﺎﻟﻘﺴﻂ ﺇﻥ ﺍﷲ ﻳﺤﺐ ﺍﻟﻤﻘﺴﻄﻴﻦ ﻭﻛﻴﻒ ﻳﺤﻜﻤﻮﻧﻚ ﻭﻋﻨﺪﻫﻢ ﺍﻟﺘﻮﺭﺍﺓ ﻓﻴﻬﺎ ﺣﻜﻢ ﺍﷲ ﺛﻢ ﻳﺘﻮﻟﻮﻥ ﻣﻦ ﺑﻌﺪ ﺫﻟﻚ ﻭﻣﺎ ﺃﻭﻟﺌﻚ ﺑﺎﻟﻤﺆﻣﻨﻴﻦ ﺇﻧﺎ ﺃﻧﺰﻟﻨﺎ ﺍﻟﺘﻮﺭﺍﺓ ﻓﻴﻬﺎ ﻫﺪﻯ ﻭﻧﻮﺭ ﻳﺤﻜﻢ ﺑﻬﺎ ﺍﻟﻨﺒﻴﻮﻥ ﺍﻟﺬﻳﻦ ﺃﺳﻠﻤﻮﺍ ﻟﻠﺬﻳﻦ ﻫﺎﺩﻭﺍ ﻭﺍﻟﺮﺑﺎﻧﻴﻮﻥ ﻭﺍﻷﺣﺒﺎﺭ ﺑﻤﺎ ﺍﺳﺘﺤﻔﻈﻮﺍ ﻣﻦ ﻛﺘﺎﺏ ﺍﷲ ﻭﻛﺎﻧﻮﺍ ﻋﻠﻴﻪ ﺷﻬﺪﺍﺀ ﻓﻼ ﺗﺨﺸﻮﺍ ﺍﻟﻨﺎﺱ ﻭﺍﺧﺸﻮﻥ ﻭﻻ ﺗﺸﺘﺮﻭﺍ ﺑﺂﻳﺎﺗﻲ ﺛﻤﻨﺎ ﻗﻠﻴﻼ ﻭﻣﻦ ﻟﻢ ﻳﺤﻜﻢ ﺑﻤﺎ ﺃﻧﺰﻝ ﺍﷲ ﻓﺄﻭﻟﺌﻚ ﻫﻢ ﺍﻟﻜﺎﻓﺮﻭﻥ ﻭﻛﺘﺒﻨﺎ ﻋﻠﻴﻬﻢ ﻓﻴﻬﺎ ﺃﻥ ﺍﻟﻨﻔﺲ ﺑﺎﻟﻨﻔﺲ ﻭﺍﻟﻌﻴﻦ ﺑﺎﻟﻌﻴﻦ ﻭﺍﻷﻧﻒ ﺑﺎﻷﻧﻒ ﻭﺍﻷﺫﻥ ﺑﺎﻷﺫﻥ ﻭﺍﻟﺴﻦ ﺑﺎﻟﺴﻦ ﻭﺍﻟﺠﺮﻭﺡ ﻗﺼﺎﺹ ﻓﻤﻦ ﺗﺼﺪﻕ ﺑﻪ ﻓﻬﻮ ﻛﻔﺎﺭﺓ ﻟﻪ ﻭﻣﻦ ﻟﻢ ﻳﺤﻜﻢ ﺑﻤﺎ ﺃﻧﺰﻝ ﺍﷲ

ڈاڈ ھکھ ڈاھڈھ ڈھڈ ھلھڈ ھاڑھ ڈڈ:
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ڕەشەکی ئەو ڕووبارەی کە لە ژێر
شارۆچکەکەدا تێدەپەڕی، ئاوی
ئەو ڕووبارە ڕەنگی سوور
هەڵگەڕاوە، ئاوی ئەو ڕووبارە
هەموو ڕەنگێکی سوور هەڵگەڕاوە
وەک ئەو ڕووبارەی کە لە
ئەشکەوتی ئەو شاخەدا
سەرچاوەی گرتووە، ئاوی
ئەو ڕووبارە هەموو ڕەنگێکی
سوور هەڵگەڕاو

ثلاث ثلاث ثلاث

ڕۆژێک لە ڕۆژان ئەو ژنە بۆ ماڵی ئەو ژنە چوو.
ئەو ژنە بە ژنەکەی گوت: ئەی خوشکە ئازیزەکەم،
ئەو پیاوە کە هەیە، ئەو پیاوە کە هەیە

ܠܐ ܫܒܩ ܠܗ ܡܢ ܡܫܝܚܐ ܥܕ ܠܐ ܀
ܥܕ ܠܐ ܫܡܥ ܒܩܠ ܩܕܝܫ ܐܒܗ ܀
ܕܒܟܠ ܐܬܪ ܕܐܙܠ ܠܗ ܘܐܬܐ ܀
ܠܡܫܡܫ ܒܝܬ ܐܒܗ ܘܐܡܗ ܀
ܕܐܦ ܒܢ ܫܡܥ ܠܐ ܡܫܟܚ ܠܗ ܀
ܕܐܦ ܒܢ ܡܫܡܫ ܠܐ ܡܫܟܚ ܠ

ﻟﻪ ﺣﻞ ﺍﺣﺪ ﺑﺠﻞ ﻣﻦ: ﻟﻤﻮﻋﻠﻤﻪ ﻣﻌﻘﺪ
ﻟﻮﻣﺖ: ﻟﻮﻟﻪ ﻣﻌﻘﺪ ﺑﺤﻖ. ﻣﻮﻣﺖ ﻟﻤﻮﻋﻠﻤﻪ
ﻣﻌﻘﺪ: ﻟﻤﻮﻟﻪ ﻣﻌﻘﺪ ﻟﻮﻣﺖ ﻣﻦ ﻟﻤﻮﻋﻠﻤﻪ
ﻟﻤﻮﻋﻠﻤﻪ ﻣﻌﻘﺪ ﻟﻮﻣﺖ ﻣﻦ ﻟﻤﻮﻋﻠﻤﻪ ﻣﻌﻘﺪ
ﻟﻮﻣﺖ ﻣﻦ ﻟﻤﻮﻋﻠﻤﻪ ﻣﻌﻘﺪ ﻟﻮﻣﺖ ﻣﻦ ﻟﻤﻮﻋﻠﻤﻪ
ﻣﻌﻘﺪ ﻟﻮﻣﺖ ﻣﻦ ﻟﻤﻮﻋﻠﻤﻪ ﻣﻌﻘﺪ ﻟﻮﻣﺖ ﻣﻦ

ﺍﻟﺬﻳﻦ ﻳﺮﻗﺪ ﻟﻬﻢ ﻭﻟﻬﻢ ﻳﺘﺤﺮﻙ ﻟﻬﻢ ﻳﻘﻮﻡ
ﻭﻳﺠﻠﺲ ﻟﻬﻢ ﻳﺴﻤﻊ ﻟﻬﻢ ﻳﺴﺘﻠﻘﻲ ﻟﻬﻢ
ﻳﻤﻴﻨﻪ ﻟﻬﻢ ﻳﺴﺎﺭﻩ ﻟﻬﻢ ﻳﺘﻜﻠﻢ ﻟﻬﻢ
ﻭﻳﺴﻜﺖ ﻟﻬﻢ ﻳﺮﺿﻰ ﻟﻬﻢ ﻳﻐﻀﺐ ﻟﻬﻢ
ﻭﻳﺤﺰﻥ ﻟﻬﻢ ﻳﻔﺮﺡ ﻟﻬﻢ ﻳﻀﺤﻚ ﻟﻬﻢ
ﻭﻳﺒﻜﻲ ﻟﻬﻢ ﻳﺘﻨﻔﺲ ﻟﻬﻢ ﻳﺘﺄﻭﻩ ﻟﻬﻢ
ﻭﻳﺘﻮﺟﻊ ﻟﻬﻢ ﻳﺘﻌﺠﺐ ﻟﻬﻢ ﻳﺘﻔﻜﺮ ﻟﻬﻢ
ﻭﻳﺘﺬﻛﺮ ﻟﻬﻢ ﻳﻨﺴﻰ ﻟﻬﻢ ﻳﺘﻌﻠﻢ ﻟﻬﻢ
ﻭﻳﻌﻠﻢ ﻟﻬﻢ ﻳﻌﻠﻢ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ
ﻭﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ ﻳﺘﺴﻠﻂ ﻟﻬﻢ

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻟﻠﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺍﻷﺣﻴﺎﺀ ﻣﻨﻬﻢ ﻭﺍﻷﻣﻮﺍﺕ ﺇﻧﻚ ﺳﻤﻴﻊ ﻗﺮﻳﺐ ﻣﺠﻴﺐ ﺍﻟﺪﻋﻮﺍﺕ ﻳﺎ ﻗﺎﺿﻲ ﺍﻟﺤﺎﺟﺎﺕ ﻭﻳﺎ ﺭﺍﻓﻊ ﺍﻟﺪﺭﺟﺎﺕ ﻭﻳﺎ ﻣﻌﻄﻲ ﺍﻟﺨﻴﺮﺍﺕ ﻭﻳﺎ ﺭﺍﺯﻕ ﺍﻟﺒﺮﻳﺎﺕ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﺎﻟﻤﻨﻈﺮ ﺍﻷﻋﻠﻰ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﺎﻟﻤﺸﻬﺪ ﺍﻷﺣﻠﻰ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﺧﺒﻴﺮ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻋﻠﻴﻢ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﺣﻜﻴﻢ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﺭﺣﻴﻢ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻛﻔﻴﻞ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻭﻛﻴﻞ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻣﻘﻴﺖ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﺣﺴﻴﺐ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﺷﻬﻴﺪ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻣﺤﻴﻂ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻋﻠﻴﻢ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﺧﺒﻴﺮ ﻭﻳﺎ ﻣﻦ ﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻗﺪﻳ

ﻭﻣﺎ ﺃﺩﺭﺍﻙ ﻣﺎ ﺍﻟﻄﺎﺭﻕ ۝ ﺍﻟﻨﺠﻢ ﺍﻟﺜﺎﻗﺐ ۝
ﺇﻥ ﻛﻞ ﻧﻔﺲ ﻟﻤﺎ ﻋﻠﻴﻬﺎ ﺣﺎﻓﻆ ۝
ﻓﻠﻴﻨﻈﺮ ﺍﻹﻧﺴﺎﻥ ﻣﻢ ﺧﻠﻖ ۝
ﺧﻠﻖ ﻣﻦ ﻣﺎء ﺩﺍﻓﻖ ۝
ﻳﺨﺮﺝ ﻣﻦ ﺑﻴﻦ ﺍﻟﺼﻠﺐ ﻭﺍﻟﺘﺮﺍﺋﺐ ۝
ﺇﻧﻪ ﻋﻠﻰ ﺭﺟﻌﻪ ﻟﻘﺎﺩﺭ ۝
ﻳﻮﻡ ﺗﺒﻠﻰ ﺍﻟﺴﺮﺍﺋﺮ ۝
ﻓﻤﺎ ﻟﻪ ﻣﻦ ﻗﻮﺓ ﻭﻻ ﻧﺎﺻﺮ ۝
ﻭﺍﻟﺴﻤﺎء ﺫﺍﺕ ﺍﻟﺮﺟﻊ ۝
ﻭﺍﻷﺭﺽ ﺫﺍﺕ ﺍﻟﺼﺪﻉ ۝
ﺇﻧﻪ ﻟﻘﻮﻝ ﻓﺼﻞ ۝
ﻭﻣﺎ ﻫﻮ ﺑﺎﻟﻬﺰﻝ ۝
ﺇﻧﻬﻢ ﻳﻜﻴﺪﻭﻥ ﻛﻴﺪﺍ ۝
ﻭﺃﻛﻴﺪ ﻛﻴﺪﺍ ۝
ﻓﻤﻬﻞ ﺍﻟﻜﺎﻓﺮﻳﻦ ﺃﻣﻬﻠﻬﻢ ﺭﻭﻳﺪﺍ ۝

ﻭﺍﻟﻠﻪ ﺍﻟﻤﺴﺘﻌﺎﻥ ﻭﻋﻠﻴﻪ ﺍﻟﺘﻜﻼﻥ ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ۞
ﻭﻗﺎﻝ ﺍﻟﺸﻴﺦ ﺍﻟﻌﺎﻟﻢ ﺍﻟﻌﺎﻣﻞ ﺍﻟﻜﺎﻣﻞ ﺍﻟﻔﺎﺿﻞ ﺍﻟﻤﺤﻘﻖ ﺍﻟﻤﺪﻗﻖ ﺍﻟﻤﺤﺪﺙ ﺍﻟﻤﺆﺭﺥ ﺍﻟﻤﻔﺴﺮ ﺍﻟﻤﺘﻔﻨﻦ ﺍﻟﻤﺘﻘﻦ ﺍﻟﻤﺘﺒﺤﺮ ﺍﻟﻤﺘﺄﻟﻪ ﺍﻟﻤﺘﺼﻮﻑ ﺍﻟﻤﺘﺄﺩﺏ ﺍﻟﻤﺘﺮﺳﻞ ﺍﻟﻤﺘﻜﻠﻢ ﺍﻟﻤﺘﻔﻠﺴﻒ ﺍﻟﻤﺘﻔﻘﻪ ﺍﻟﻤﺘﻔﻨﻦ ﺍﻟﻤﺘﻔﺮﺩ ﺍﻟﻤﺘﻔﺮﺩ ﺍﻟﻤﺘﻔﺮﺩ

ಸಿಂಹಾಸನಾಧಿರೂಢನಾಗಿ ಸಕಲ ಸಾಮ್ರಾಜ್ಯಗಳನ್ನು ಆಳುತ್ತಿದ್ದ ಕಾಲದಲ್ಲಿ ಅವನ ಆಸ್ಥಾನಕ್ಕೆ ಬಂದ ಕವಿಗಳಲ್ಲಿ ಪ್ರಮುಖರಾದವರು ಕಾಳಿದಾಸ, ಅಮರಸಿಂಹ, ಧನ್ವಂತರಿ, ಕ್ಷಪಣಕ, ವರರುಚಿ, ಶಂಕು, ವೇತಾಳಭಟ್ಟ, ಘಟಕರ್ಪರ, ವರಾಹಮಿಹಿರ ಮತ್ತು ವಾಗ್ಭಟ. ಇವರೆಲ್ಲರೂ ಸೇರಿ ವಿಕ್ರಮಾದಿತ್ಯನ ಆಸ್ಥಾನದಲ್ಲಿ ಒಂಬತ್ತು ರತ್ನಗಳೆಂದು ಪ್ರಸಿದ್ಧರಾಗಿದ್ದರು. ಇವರಲ್ಲಿ ಕಾಳಿದಾಸನು ಅಗ್ರಗಣ್ಯನಾಗಿದ್ದನು. ಕಾಳಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಅವನ ಕಾಲದ ಸಮಾಜ, ಸಂಸ್ಕೃತಿ, ಆಚಾರ-ವಿಚಾರಗಳ ಪರಿಚಯವಾಗುತ್ತದೆ. ಅವನ ಕಾವ್ಯಗಳಲ್ಲಿ ಅಂದಿನ ಸಮಾಜದ ಪ್ರತಿಬಿಂಬವಿ

ܡܫܟܚܬܐ ܠܟܝܬ ܚܝܠܐ ܕܡܦܩܝܢ ܒܝܕܟ ܀
ܚܢܐ ܕܐܡܪ ܠܟ ܡܢܐ ܠܐ ܐܫܬܟܚ ܐܦ ܐܢܐ ܀
ܡܠܐܟܐ ܕܐܠܗܐ ܒܟ ܕܐܢ ܒܥܐ ܒܥܝ ܠܟ ܡܕܡ ܀
ܐܠܐ ܕܐܢ ܒܥܐ ܐܢܬ ܠܡܫܟܚ ܐܢܐ ܐܦ ܐܢܐ ܀
ܒܥܐ ܐܢܐ ܕܐܢ ܐܫܟܚ ܐܢܬ ܐܦ ܐܢܬ ܀
ܐܠܐ ܕܐܢ ܐܫܟܚ ܐܢܬ ܠܐ ܒܥܐ ܐܢܐ

ﻫ ﻫ

ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ۔
ﻭﺍﻟﺼﻼﺓ ﻭﺍﻟﺴﻼﻡ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺍﻟﻪ ﻭﺻﺤﺒﻪ ﺍﺟﻤﻌﻴﻦ ۔
ﻭﺍﻟﺤﻤﺪ ﷲ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۔

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﺩﺧﻞ ﺑﻴﺘﻲ ﻣﺆﻣﻨﺎ ۔
ﻭﻟﻠﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ۔
ﺍﻻﺣﻴﺎﺀ ﻣﻨﻬﻢ ﻭﺍﻻﻣﻮﺍﺕ ۔ ﺗﻢ ﺑﺤﻤﺪ ﷲ ﻭﻋﻮﻧﻪ ۔

ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﺗﺮﺟﻤﺔ ﻫﺬﺍ ﺍﻟﻜﺘﺎﺏ ﺍﻟﻤﺴﻤﻰ ﺑﺎﻟﺤﺼﻦ ﺍﻟﺤﺼﻴﻦ ﻣﻦ ﻛﻼﻡ ﺳﻴﺪ ﺍﻟﻤﺮﺳﻠﻴﻦ ۔
ﻓﻲ ﺍﻟﺴﺎﻋﺔ ﺍﻟﺜﺎﻧﻴﺔ ﻣﻦ ﺍﻟﻠﻴﻞ ﻣﻦ ﻳﻮﻡ ﺍﻟﺴﺒﺖ ۔
ﺍﻟﻤﻮﺍﻓﻖ ﻟﻠﺜﺎﻣﻦ ﻭﺍﻟﻌﺸﺮﻳﻦ ﻣﻦ ﺷﻬﺮ ﺭﺑﻴﻊ ﺍﻟﺜﺎﻧﻲ ۔
ﺳﻨﺔ ﺍﺛﻨﺘﻴﻦ ﻭﺛﻤﺎﻧﻴﻦ ﻭﺛﻼﺛﻤﺎﺋﺔ ﻭﺍﻟﻒ ﻣﻦ ﺍﻟﻬﺠﺮﺓ ۔
ﻋﻠﻰ ﻳﺪ ﺍﻟﻌﺒﺪ ﺍﻟﻀﻌﻴﻒ ﺍﻟﻤﺬﻧﺐ ﺍﻟﻤﻘﺼﺮ ﺍﻟﻤﺴﻜﻴﻦ ۔
ﺍﻟﺮﺍﺟﻲ ﻋﻔﻮ ﺭﺑﻪ ﺍﻟﻐﻨﻲ ﺍﻟﻤﺠﻴﺪ ۔
ﻣﺤﻤﺪ ﺍﻟﺠﺰﺭﻱ ﻋﻔﻰ ﷲ ﻋﻨﻪ ﻭﻋﻦ ﻭﺍﻟﺪﻳﻪ ﻭﻣﺸﺎﻳﺨﻪ ۔
ﻭﺟﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﺁﻣﻴﻦ ۔

ﺣﺴﻮﺩﺍ ﻟﻤﻠﻤﻪ ﺩ ﻣﻨﺪﻩ : ﻟﻤﻨﺎ ﻣﻌﻤﻠﺎ ﻫﻪ ﻳﻌﻨﺎ .
ﻣﺘﺴﻤﻪ ﻗﻠﺪﻩ ﺑﻪ ﺣﻜﻨﺎ : ﻣﺎ ﺗﺤﺴﻨﺎ ﻟﻪ ﻣﺎ ﺣﻤﻠﻪ؟
ﻗﺼﻮﺩ ﻟﺤﻨﺎ ﻣﻌﻤﻠﻤﻪ : ﺩﻣﻠﻰ ﻟﻪ ﻫﻤﺴﻌﻪ .
ﺗﺴﻠﻚ ﺣﺎﻗﺎ ﻟﻬﺎ ﻟﻤﻌﺎ . ﺩﻟﺎ ﻫﺎﺩﺍ ﻟﻪ ﺑﻪ ﺣﻜﻨﺎ ،
ﻫﻌﺪ ﻣﻠﻪ ﺗﻌﻤﻠﻨﺎ : ﻫﻪ ﺩﻟﺎ ﻟﻌﻨﺎ ﺩﻣﻠﻪ .
ﺩﻟﺎ ﻣﻌﻤﻠﺎ ﻫﻤﺴﻌﻨﺎ : ﻣﻌﻨﺎ ﺩﻣﻠﻪ ﻣﻌﻤﻠﻪ ؟
ﻟﺎ ﺗﻬﻌﻨﺎ ﻟﻤﻨﺎ ﺩﻣﻨﺎ : ﻫﻤﻨﺎ ﻣﻌﻨﻪ ﺑﻪ ﻣﻌﻨﻪ .
ﺩﻫﻪ ﻟﻚ ﺣﺎﻧﺎ ﻫﺪﻫﻨﺎ : ﻫﻤﻪ ﻟﻤﻨﺎ ﻣﻌﻤﻠﻤﻪ ؟
ﻫﻪ ﻟﻰ ﻣﻌﻨﺎ ﺩﻣﻠﻨﺎ : ﺩﻫﻨﺎ ﻫﻤﻨﺎ ﻫﻪ ﺣﻜﻨﻪ .
ﺑﻪ ﻫﻤﻨﺎ ﺑﻪ ﻫﻪ ﻫﻤﻨﺎ : ﻟﻤﻠﻤﻪ ﺩﻣﻠﻪ ﻟﻌﻨﻨﻪ ؟
ﻫﻪ ﻫﻤﻨﺎ ﺩﻫﻨﻪ ﻣﻠﻨﺎ : ﻫﻜﻨﻪ ﻫﻪ ﻟﻪ ﻋﻨﻨﻪ .
ﻫﻪ ﻫﻨﺎ ﻫﻨﺎ ﻫﻪ ﻫﻜﻨﺎ : ﻫﻤﻪ ﻫﻪ ﻟﻤﻠﻤﻪ ؟
ﻫﻪ ﻫﻨﻪ ﻫﻪ ﻫﻨﻪ ﻫﻨﻪ : ﻫﻨﻪ ﻫﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ .
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אל מלך על כסא רחמים : יושב לבדו בגבה עליונים.
בוחנו בני אדם ושחתם : בחשבון עון אבות בנים
לך ה׳ הצדקה כי אתה גומל : לאיש כמעשיו ולפי פריו.
מי יתגבר בעוז ויחשוב : אחר מעשיו ולפי פריו
לך ה׳ המלוכה כי אתה נשא : ראש מכל ותתנשא לבדך.
בחסדך ובמשפטיך : ובצדקתך ובמישרים
עד שאתה בורא עולם : ואין לך שינה ולא תנומה
עורר ישנים והקיץ נרדמים : והכר את הכל ויודע
מלכותך ראו בניך : כי אתה הוא מלך יחיד
עזרת אבות ומגן בנים : ומושיע ומציל ומפרנס
רחום וחנון ארך אפים : ורב חסד ואמת
לפי רוב חסדיך : ולפי גודל רחמיך
אתה נודע ביום עשותך : ומפורסם בכל פה
ואין לך שכחה ואין לפניך משוא : כי אתה הוא זכרון
כל הנשכחות ומקור כל הנסתרות : ויודע מחשבות
ואין לך שכחה ואין לפניך משוא : כי אתה הוא זכרון
כל הנשכחות ומקור כל הנסתרות : ויודע מחשבות
אתה בראת את העולם : ואתה יודע את יצריהם
אתה בראת את האדם : ואתה יודע את יצרו
אתה בראת את הנשמה : ואתה יודע את כוחה
אתה בראת את הגוף : ואתה יודע את חולשתו
אתה בראת את הרוח : ואתה יודע את מחשבותיה
אתה בראת את הלב : ואתה יודע את מעשיו
אתה בראת את הפה : ואתה יודע את לשונו
אתה בראת את העין : ואתה יודע את ראייתה
אתה בראת את האוזן : ואתה יודע את שמיעתה
אתה בראת את היד : ואתה יודע את מעשיה
אתה בראת את הרגל : ואתה יודע את הליכתה
אתה בראת את הכבד : ואתה יודע את מרירותיו
אתה בראת את הכליות : ואתה יודע את יועצותיהן
אתה בראת את הטחול : ואתה יודע את שחוקו
אתה בראת את הריאה : ואתה יודע את נשיפתה
אתה בראת את הקנה : ואתה יודע את קולו
אתה בראת את הגרון : ואתה יודע את בליעתו

ڕەوەندە ئەحەد ئەمان: ئەگەیشتن ئەسەڵ ئەمەیە.

ܐܝܟ ܕܐܢ ܢܫܬܟܚ ܐܢܫ ܒܐܚܕ ܡܢ ܐܠܝܢ ܕܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܐܚܕ ܒܠܚܘܕܗ ܘ

ﻣﻠﻠﻪ ﻣﻌ ﺳﻠﻚ ﺣﻠ : ﻫﻬﺪ ﺑﻪ ﻣﻠﻰ ﻟﻤﻌﻤﻠﻪ ﴿
ﺣﻤﻬﻠ ﻣﻮﻫ ﻣﻠﻤﻠﻪ : ﻣﻠﻤ ﻫﻮﻫ ﻣﻠﻤﻠﻪ .
﴿ ﻣﻌﻠﻰ ﻟﻮﻫ ﻟﻤﻠﻪ : ﻟﻪ ﻫﻪﻫ ﻣﻬﻠﻤﻬﻪ
ﻫﻠﻠ ﻫﻠﻬﻠﻪ ﻫﻠﻰ : ﻫﻪﻫﻰ ﻣﻬﻠﻬﻠﻪ ﻫﻠﻠ .
﴿ ﻣﻬﻠﻬﻠ ﻫﻪﻫﻰ ﻣﻠﻰ : ﻫﻪﻫﻠ ﻫﻪﻫﻠﻪ ﻫﻠﻠ
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ﻫﻪﻫﻠ ﻫﻪﻫﻰ ﻣﻠﻰ : ﻫﻪﻫﻠ ﻫﻪﻫﻠﻪ ﻫﻠﻠ .

ﻭﻣﻦ ﻳﺘﻮﻟﻬﻢ ﻣﻨﻜﻢ ﻓﺈﻧﻪ ﻣﻨﻬﻢ ۝
ﺇﻥ ﺍﻟﻠﻪ ﻻ ﻳﻬﺪﻱ ﺍﻟﻘﻮﻡ ﺍﻟﻈﺎﻟﻤﻴﻦ ۝
ﻓﺘﺮﻯ ﺍﻟﺬﻳﻦ ﻓﻲ ﻗﻠﻮﺑﻬﻢ ﻣﺮﺽ ۝
ﻳﺴﺎﺭﻋﻮﻥ ﻓﻴﻬﻢ ﻳﻘﻮﻟﻮﻥ ﻧﺨﺸﻰ ﺃﻥ ﺗﺼﻴﺒﻨﺎ ﺩﺍﺋﺮﺓ ۝
ﻓﻌﺴﻰ ﺍﻟﻠﻪ ﺃﻥ ﻳﺄﺕ ﺑﺎﻟﻔﺘﺢ ﺃﻭ ﺃﻣﺮ ﻣﻦ ﻋﻨﺪﻩ ۝
ﻓﻴﺼﺒﺤﻮﺍ ﻋﻠﻰ ﻣﺎ ﺃﺳﺮﻭﺍ ﻓﻲ ﺃﻧﻔﺴﻬﻢ ﻧﺎﺩﻣﻴﻦ ۝
ﻭﻳﻘﻮﻝ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺃﻫﺆﻻﺀ ﺍﻟﺬﻳﻦ ﺃﻗﺴﻤﻮﺍ ﺑﺎﻟﻠﻪ ۝
ﺟﻬﺪ ﺃﻳﻤﺎﻧﻬﻢ ﺇﻧﻬﻢ ﻟﻤﻌﻜﻢ ﺣﺒﻄﺖ ﺃﻋﻤﺎﻟﻬﻢ ۝
ﻓﺄﺻﺒﺤﻮﺍ ﺧﺎﺳﺮﻳﻦ ۝
ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻣﻦ ﻳﺮﺗﺪ ﻣﻨﻜﻢ ﻋﻦ ﺩﻳﻨﻪ ۝
ﻓﺴﻮﻑ ﻳﺄﺕ ﺍﻟﻠﻪ ﺑﻘﻮﻡ ﻳﺤﺒﻬﻢ ﻭﻳﺤﺒﻮﻧﻪ ۝
ﺃﺫﻟﺔ ﻋﻠﻰ ﺍﻟﻤﺆﻣﻨﻴﻦ ﺃﻋﺰﺓ ﻋﻠﻰ ﺍﻟﻜﺎﻓﺮﻳﻦ ۝
ﻳﺠﺎﻫﺪﻭﻥ ﻓﻲ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﻭﻻ ﻳﺨﺎﻓﻮﻥ ﻟﻮﻣﺔ ﻻﺋﻢ ۝
ﺫﻟﻚ ﻓﻀﻞ ﺍﻟﻠﻪ ﻳﺆﺗﻴﻪ ﻣﻦ ﻳﺸﺎﺀ ۝
ﻭﺍﻟﻠﻪ ﻭﺍﺳﻊ ﻋﻠﻴﻢ ۝
ﺇﻧﻤﺎ ﻭﻟﻴﻜﻢ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻭﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ۝
ﺍﻟﺬﻳﻦ ﻳﻘﻴﻤﻮﻥ ﺍﻟﺼﻠﻮﺓ ﻭﻳﺆﺗﻮﻥ ﺍﻟﺰﻛﻮﺓ ﻭﻫﻢ ﺭﺍﻛﻌﻮﻥ ۝
ﻭﻣﻦ ﻳﺘﻮﻝ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻭﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻓﺈﻥ ﺣﺰﺏ ﺍﻟﻠﻪ ﻫﻢ ﺍﻟﻐﺎﻟﺒﻮﻥ ۝

ܐ ܐ

ಅಂಗಾಲಿಗೆ ಅಂಗಾಲು ಸೋಂಕಿ ಸಂಗಸುಖವನರಿಯದೆ ಮುನ್ನ
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ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﻲ ﺍﻟﺘﻮﺑﺔ ﻗﺒﻞ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺮﺍﺣﺔ ﻋﻨﺪ ﺍﻟﻤﻮﺕ ﻭﺍﻟﻌﻔﻮ ﻭﺍﻟﻤﻐﻔﺮﺓ ﺑﻌﺪ ﺍﻟﻤﻮﺕ ﺍﻟﻠﻬﻢ ﻫﻮﻥ ﻋﻠﻲ ﺳﻜﺮﺍﺕ ﺍﻟﻤﻮﺕ ﻭﺃﻋﻨﻲ ﻋﻠﻰ ﻏﻤﺮﺍﺕ ﺍﻟﻤﻮﺕ ﺍﻟﻠﻬﻢ ﺍﺟﻌﻞ ﻟﻲ ﻣﻦ ﻛﻞ ﻫﻢ ﻓﺮﺟﺎ ﻭﻣﻦ ﻛﻞ ﺿﻴﻖ ﻣﺨﺮﺟﺎ ﻭﻣﻦ ﻛﻞ ﺫﻧﺐ ﻣﻐﻔﺮﺓ ﻭﻣﻦ ﻛﻞ ﺑﻼﺀ ﻋﺎﻓﻴﺔ ﻭﻣﻦ ﻛﻞ ﺳﻘﻢ ﺷﻔﺎﺀ ﻭﻣﻦ ﻛﻞ ﺧﻮﻑ ﺃﻣﻨﺎ ﻭﻣﻦ ﻛﻞ ﺷﺪﺓ ﻓﺮﺟﺎ ﻭﻣﻦ ﻛﻞ ﺑﻠﻴﺔ ﻋﺎﻓﻴﺔ ﻭﻣﻦ ﻛﻞ ﺣﺎﺟﺔ ﻗﻀﺎﺀ ﻭﻣﻦ ﻛﻞ ﻋﺴﺮ ﻳﺴﺮﺍ ﻭﻣﻦ ﻛﻞ ﻓﻘﺮ ﻏﻨﻰ ﻭﻣﻦ ﻛﻞ ﻣﺮﺽ ﺻﺤﺔ ﻭﻣﻦ ﻛﻞ ﺟﻬﺪ ﺭﺍﺣﺔ ﻭﻣﻦ ﻛﻞ ﺟﻮﻉ ﺷﺒﻌﺎ ﻭﻣﻦ ﻛﻞ ﻋﻄﺶ ﺭﻳﺎ ﻭﻣﻦ ﻛﻞ ﻋﺮﻱ ﻛﺴﻮﺓ ﻭﻣﻦ ﻛﻞ ﺫﻝ ﻋﺰﺍ ﻭﻣﻦ ﻛﻞ ﻭﺣﺸﺔ ﺃﻧﺴﺎ ﻭﻣﻦ ﻛﻞ ﺟﻬﻞ ﻋﻠﻤﺎ ﻭﻣﻦ ﻛﻞ ﺿﻼﻟﺔ ﻫﺪﻯ ﻭﻣﻦ ﻛﻞ ﻣﻌﺼﻴﺔ ﻋﺼﻤﺔ ﻭﻣﻦ ﻛﻞ ﻗﻄﻴﻌﺔ ﺭﺣﻢ ﻭﻣﻦ ﻛﻞ ﺑﻌﺪ ﻗﺮﺑﺎ ﻭﻣﻦ ﻛﻞ ﻋﺪﻭ ﺣﺒﻴﺒﺎ ﻭﻣﻦ ﻛﻞ ﻣﺎ ﺗﺨﺎﻑ ﻣﻨﻪ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﻣﻦ ﻛﻞ ﻣﺎ ﻻ ﺗﺨﺎﻑ ﻣﻨﻪ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﻣﻦ ﻛﻞ ﻣﺎ ﺗﺤﺬﺭ ﻣﻨﻪ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﻣﻦ ﻛﻞ ﻣﺎ ﻻ ﺗﺤﺬﺭ ﻣﻨﻪ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﻣﻦ ﻛﻞ ﻣﺎ ﺗﺨﺸﻰ ﻣﻨﻪ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﻣﻦ ﻛﻞ ﻣﺎ ﻻ ﺗﺨﺸﻰ ﻣﻨﻪ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﻣﻦ ﻛﻞ ﻣﺎ ﺗﺨﺎﻑ ﻣﻨﻪ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﻣﻦ ﻛﻞ ﻣﺎ ﻻ ﺗﺨﺎﻑ

ﻭﺳﻼﻡ ﻋﻠﻰ ﺍﻟﻤﺮﺳﻠﻴﻦ ﻭﺍﻟﺤﻤﺪ ﷲ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ.

ﺍﻟﻠﻬﻢ ﻫﺬﺍ ﺩﻋﺎﺀ ﺍﺟﺘﻬﺪﺕ ﻓﻴﻪ ﻭﺃﻧﺖ ﺃﻋﻠﻢ ﺑﻤﺎ ﺍﺟﺘﻬﺪﺕ.

ﻓﺈﻥ ﻛﺎﻥ ﺻﻮﺍﺑﺎ ﻓﻤﻨﻚ ﻭﺗﻮﻓﻴﻘﻚ ﻭﺇﻥ ﻛﺎﻥ ﺧﻄﺄ ﻓﻤﻨﻲ ﻭﻣﻦ ﺍﻟﺸﻴﻄﺎﻥ.

ﻭﺃﻧﺖ ﺗﻌﻠﻢ ﺃﻧﻪ ﻟﻴﺲ ﻟﻲ ﻭﻟﺎ ﻟﻐﻴﺮﻱ ﻣﻦ ﺍﻟﺨﻠﻖ ﺃﻥ ﻳﺘﻘﺪﻣﻮﺍ ﺑﻴﻦ ﻳﺪﻳﻚ.

ﻭﻻ ﺃﻥ ﻳﺘﻘﺪﻣﻮﺍ ﺑﻴﻦ ﻳﺪﻱ ﺃﻱ ﺷﻲﺀ ﻣﻦ ﺃﻣﻮﺭﻫﻢ ﺇﻻ ﺑﻌﺪ ﺃﻥ ﺗﺄﺫﻥ ﻟﻬﻢ

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ﻟﻪ ﺑﺪ ﺧﻠﻖ ﻟﻜﻦ ﺑﻨﺴﺦ ﺑﻌﺾ ﻣﺼﺤﻔﻲ ..
ﺑﻌﺾ ﻣﺼﺤﻔﻲ ﻧﺴﺦ ﻣﻌﺘﺒﺮ ﻟﻜﻦ ﺣﺬﻓﻪ :
ﻓﺎﻧﻪ ﻗﺪ ﻳﻘﻊ ﻟﻐﻴﺮ ﻣﻦ ﻳﻌﺘﻤﺪ ﺧﻄﺄﻩ
ﻣﻤﻦ ﻳﻌﺘﻤﺪ ﻟﻐﻠﻂ ﻣﺼﺤﻔﻲ ﻟﻜﻦ ﻟﻐﻠﻂ
ﻟﻐﻠﻂ ﻟﻐﻠﻂ ﻟﻐﻠﻂ ﻟﻐﻠﻂ ﻟﻐﻠﻂ

ﻭﺍﻟﻠﻪ ﺍﻟﻤﺴﺘﻌﺎﻥ ﻭﻋﻠﻴﻪ ﺍﻟﺘﻜﻼﻥ ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ

ﻭﺍﻟﺪﻩ ﻭﺍﻟﺪﻩ ﻭﺍﻟﺪﻩ

ﺩﺣﺩ ﻟﺍ ﻣﻟﺯ ﻣﻋﻣﻣﻣ ﺳﻋﻣ ﻣﻋﻣﻣﻣ

ಕಾಲಿಗೆ ಬಿದ್ದು ಅವಳ ಪಾದಗಳನ್ನು ಮುಟ್ಟಿ ಅವಳಿಗೆ ನಮಸ್ಕಾರ ಮಾಡಿದಳು.
ಆಗ ಅವಳು ಅವಳಿಗೆ, "ಮಗಳೇ, ಎದ್ದೇಳು. ನಿನ್ನ ನಂಬಿಕೆಯು ನಿನ್ನನ್ನು ಸ್ವಸ್ಥಪಡಿಸಿದೆ.
ಸಮಾಧಾನದಿಂದ ಹೋಗು. ನಿನ್ನ ಬಾಧೆಯಿಂದ ಬಿಡುಗಡೆಯಾಗಿರು" ಎಂದು ಹೇಳಿದಳು.
ಅವಳು ಇನ್ನೂ ಮಾತನಾಡುತ್ತಿರುವಾಗಲೇ ಯಾಯಿರನ ಮನೆಯಿಂದ ಕೆಲವರು ಬಂದು,
"ನಿನ್ನ ಮಗಳು ಸತ್ತುಹೋದಳು. ಇನ್ನು ಬೋಧಕನನ್ನು ತೊಂದರೆಪಡಿಸಬೇಡ" ಎಂದರು.
ಯೇಸು ಅವರ ಮಾತನ್ನು ಕೇಳಿಸಿಕೊಂಡು ಯಾಯಿರನಿಗೆ, "ಭಯಪಡಬೇಡ, ನಂಬಿಕೆಯಿಡು
ಅಷ್ಟೇ ಸಾಕು" ಎಂದು ಹೇಳಿದನು.
ಆಮೇಲೆ ಪೇತ್ರ, ಯಾಕೋಬ ಮತ್ತು ಯಾಕೋಬನ ತಮ್ಮ ಯೋಹಾನ ಇವರನ್ನು ಮಾತ್ರ ಜೊತೆಯಲ್ಲಿ
ಬರಲು ಬಿಟ್ಟು ಉಳಿದವರನ್ನು ಕಳುಹಿಸಿಬಿಟ್ಟನು.
ಅವರು ಯಾಯಿರನ ಮನೆಯನ್ನು ಸೇರಿದಾಗ ಅಲ್ಲಿ ಗದ್ದಲವಾಗಿತ್ತು. ಜನರು ಅಳುತ್ತಾ
ಗೋಳಾಡುತ್ತಿದ್ದರು.
ಯೇಸು ಒಳಗೆ ಹೋಗಿ ಅವರಿಗೆ, "ಯಾಕೆ ಗದ್ದಲ ಮಾಡುತ್ತಿದ್ದೀರಿ? ಅಳಬೇಡಿ. ಹುಡುಗಿ
ಸತ್ತಿಲ್ಲ, ನಿದ್ದೆ ಮಾಡುತ್ತಿದ್ದಾಳೆ" ಎಂದು ಹೇಳಿದನು.
ಅವರು ಅವನನ್ನು ಅಪಹಾಸ್ಯ ಮಾಡಿದರು. ಆದರೆ ಅವನು ಅವರೆಲ್ಲರನ್ನು ಹೊರಗೆ
ಕಳುಹಿಸಿಬಿಟ್ಟು ಹುಡುಗಿಯ ತಂದೆತಾಯಿಯರನ್ನು ಮತ್ತು ತನ್ನ ಜೊತೆಯಲ್ಲಿದ್ದವರನ್ನು
ಕರೆದುಕೊಂಡು ಹುಡುಗಿ ಇದ್ದ ಕೋಣೆಗೆ ಹೋದನು.
ಅವಳ ಕೈಯನ್ನು ಹಿಡಿದುಕೊಂಡು, "ತಲಿಥಾ ಕೂಮಿ" ಎಂದು ಹೇಳಿದನು. ಇದರ ಅರ್ಥ
"ಹುಡುಗಿ, ನಿನಗೆ ಹೇಳುತ್ತೇನೆ, ಎದ್ದೇಳು" ಎಂದು.
ಆಗ ಹುಡುಗಿ ಎದ್ದು ನಡೆದಾಡಿದಳು. ಅವಳಿಗೆ ಹನ್ನೆರಡು ವರ್ಷ ವಯಸ್ಸಾಗಿತ್ತು. ಇದನ್ನು
ನೋಡಿ ಅವರೆಲ್ಲರು ಬೆರಗಾಗಿ ಹೋದರು.
ಆಗ ಯೇಸು ಅವರಿಗೆ, "ಇದನ್ನು ಯಾರಿಗೂ ಹೇಳಬೇಡಿ" ಎಂದು ಬಹಳವಾಗಿ
ಎಚ್ಚರಿಸಿದನು. ಆಮೇಲೆ ಹುಡುಗಿಗೆ ಊಟಕೊಡಲು ಹೇಳಿದನು.
ಯೇಸು ಅಲ್ಲಿಂದ ಹೊರಟು ತನ್ನ ಊರಿಗೆ ಬಂದನು. ಆತನ ಶಿಷ್ಯರು ಆತನನ್ನು ಹಿಂಬಾಲಿಸಿದರು.
ಸಬ್ಬತ್ ದಿನದಂದು ಆತನು ಸಭಾಮಂದಿರದಲ್ಲಿ ಬೋಧಿಸಲಾರಂಭಿಸಿದನು. ಆತನ
ಬೋಧನೆಯನ್ನು ಕೇಳಿದ ಅನೇಕರು ಬೆರಗಾಗಿ, "ಇವನಿಗೆ ಇದೆಲ್ಲಾ ಹೇಗೆ ಬಂತು? ಇವನಿಗೆ
ಕೊಟ್ಟಿರುವ ಜ್ಞಾನವೇನು? ಇವನು ಮಾಡುವ ಪವಾಡಗಳೇನು?
ಇವನು ಬಡಗಿಯಲ್ಲವೇ? ಮರಿಯಳ ಮಗನಲ್ಲವೇ? ಯಾಕೋಬ, ಯೋಸೇ, ಯೂದ ಮತ್ತು
ಸಿಮೋನ ಇವರ ತಮ್ಮನಲ್ಲವೇ? ಇವನ ತಂಗಿಯರು ನಮ್ಮ ಜೊತೆಯಲ್ಲಿಯೇ ಇಲ್ಲವೇ?" ಎಂದು
ಮಾತನಾಡಿಕೊಂಡರು. ಹೀಗೆ ಅವರು ಆತನನ್ನು ಅಪಹಾಸ್ಯ ಮಾಡಿದರು.
ಆಗ ಯೇಸು ಅವರಿಗೆ, "ಪ್ರವಾದಿಯು ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಗೌರವಕ್ಕೆ ಪಾತ್ರನಾಗುತ್ತಾನೆ.
ಆದರೆ ತನ್ನ ಸ್ವಂತ ಊರಿನಲ್ಲಿ, ತನ್ನ ಸಂಬಂಧಿಕರಲ್ಲಿ ಮತ್ತು ತನ್ನ ಮನೆಯಲ್ಲಿ ಮಾತ್ರ
ಗೌರವಕ್ಕೆ ಪಾತ್ರನಾಗುವುದಿಲ್ಲ" ಎಂದು ಹೇಳಿದನು.
ಅಲ್ಲಿ ಕೆಲವು ರೋಗಿಗಳ ಮೇಲೆ ಕೈಯಿಟ್ಟು ಗುಣಪಡಿಸಿದ್ದನ್ನು ಬಿಟ್ಟರೆ ಆತನು ಬೇರೆ
ಯಾವ ಪವಾಡವನ್ನೂ ಮಾಡಲಿಲ್ಲ.
ಅವರ ಅವಿಶ್ವಾಸವನ್ನು ಕಂಡು ಆತನು ಆಶ್ಚರ್ಯಪಟ್ಟನು. ಆಮೇಲೆ ಆತನು ಆ ಊರಿನ
ಸುತ್ತಮುತ್ತಲಿನ ಹಳ್ಳಿಗಳಿಗೆ ಹೋಗಿ ಬೋಧಿಸಿದನು.
ಆಮೇಲೆ ಆತನು ತನ್ನ ಹನ್ನೆರಡು ಮಂದಿ ಶಿಷ್ಯರನ್ನು ಕರೆದು ಅವರನ್ನು ಇಬ್ಬಿಬ್ಬರಾಗಿ
ಕಳುಹಿಸಲಾರಂಭಿಸಿದನು. ಅಶುದ್ಧಾತ್ಮಗಳ ಮೇಲೆ ಅವರಿಗೆ ಅಧಿಕಾರವನ್ನು ಕೊಟ್ಟನು.
ಪ್ರಯಾಣಕ್ಕೆ ಬೇಕಾದ ಸಾಮಾನುಗಳನ್ನು ಬಿಟ್ಟು ಬೇರೆ ಏನನ್ನೂ ತೆಗೆದುಕೊಂಡು ಹೋಗಬಾರದೆಂದು
ಅವರಿಗೆ ಆಜ್ಞಾಪಿಸಿದನು. ಅವರು ಕೋಲನ್ನು ಮಾತ್ರ ತೆಗೆದುಕೊಂಡು ಹೋಗಬಹುದು.
ಆದರೆ ರೊಟ್ಟಿ, ಚೀಲ, ಹಣ ಇವುಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗಬಾರದು.
ಅವರು ಚಪ್ಪಲಿಗಳನ್ನು ಹಾಕಿಕೊಳ್ಳಬಹುದು. ಆದರೆ ಎರಡು ಅಂಗಿಗಳನ್ನು
ತೆಗೆದುಕೊಂಡು ಹೋಗಬಾರದು ಎಂದು ಹೇಳಿದನು.
ಆಮೇಲೆ ಅವರಿಗೆ, "ನೀವು ಯಾವ ಮನೆಯಲ್ಲಿ ಆಶ್ರಯ ಪಡೆಯುತ್ತೀರೋ ಆ ಮನೆಯಲ್ಲಿಯೇ
ಇರಿ. ಆ ಊರನ್ನು ಬಿಟ್ಟು ಹೋಗುವವರೆಗೂ ಅಲ್ಲಿಯೇ ಇರಿ.

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له لعله؟؟ مدامسة هذه حديث ـــــــ.
؟لك لعبة دهلة ولعلم لعلة حصص؟
ـ في لعصص هذه؟ حديث لعمة ذهبه:
؟لعلم لخة؟ لك في لحديث لسنة ولعلم
؟في له لحديث لعنه لعصبة لك مصبة:
؟لعمة لعلة لعلم لعلة حصص؟
: لعمة لعلم لعلة؟ لعمة لعلم لعلة
؟مصبة لك لعبة لعلة لك ولعلم
؟لك ولعلم لعلة لك لعلة؟؟ لعلم لعلة.
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ﺳﻴﻪ ﺳﻨﺎ ﻟﻪ ﺣﻜﻤﺎ ﻛﺎﻧﻪ ﺣﺴﻮﻛﻪ:
ﻣﺼﺪﻗﻪ ﻟﻤﺼﺪﻗﻪ ﻣﻠﻜﻪ ﺩﺑﻬﺮ ﻫﻜﺎ ﻟﻤﻬﺮ؟
ﻣﺤﺞ ﻟﻪ ﺳﻮﻯ ﻛﻌﺪ ﻫﺬﻩ ﻟﻬﻜﺎ ﻣﺤﺞ:
ﻣﻬﻜﻪ ﻟﻤﻠﻜﻪ ﻣﻠﻜﻪ ﻣﻠﻜﻪ ﺩﻳﺎﻫﺎ ﻟﻤﻜﻪ؟
ﻟﻜﻪ ﺩﻫﺪ ﻛﻪ ﺩﻣﺤﺞ ﺩﺳﻪﻫﻜﻪ:
ﻣﻜﻪ ﻟﻤﻜﻪ ﻫﻠﻜﻪ ﻟﻤﻜﻪ ﺳﻪ؟
ﺳﻨﺎ ﻫﻜﻪ ﻫﻠﻜﻪ ﻟﻤﻜﻪ ﻟﻤﻜﻪ:
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ꠇꠤꠣ ꠇꠤꠣ ꠇꠤꠣ

ಸಂಗಾಮಂ ಬಿಲ್ಲಂ ಪಿಡಿದಂ ಪೊಡೆದಂ ಪಗೆಯ ಪಿಡಿದಂ ಪೊಯ್ದಂ ಪಗೆಯಂ ಪಿಡಿದಂ ಪೊಡೆದಂ ಪಗೆಯಂ

ﻭﺍﻟﻠﻪ ﺍﻟﻤﺴﺘﻌﺎﻥ ﻭﻋﻠﻴﻪ ﺍﻟﺘﻜﻼﻥ ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﺣﺴﺒﻨﺎ ﺍﻟﻠﻪ ﻭﻧﻌﻢ ﺍﻟﻮﻛﻴﻞ

ذهب الرجل الى السوق ليشتري طعاما لعياله.
فلما وصل الى السوق رأى اصدقاءه يلعبون كرة القدم.
فترك ما كان معه من مال ولعب معهم طول النهار.
ولما جاء الليل رجع الى بيته ولم يجد شيئا يأكله.
فقالت له زوجته لقد ذهبت الى السوق لتشتري طعاما
فما الذي منعك من ذلك؟ فقال لها لقد رأيت اصدقائي
يلعبون كرة القدم فلم أستطع ان أمنع نفسي من اللعب
معهم. فقالت له زوجته لقد ذهبت لتشتري طعاما
لعيالك فما الذي منعك من ذلك؟ فقال لها لقد رأيت
اصدقائي يلعبون كرة القدم فلم أستطع ان أمنع نفسي
من اللعب معهم. فقالت له زوجته لقد ذهبت لتشتري
طعاما لعيالك فما الذي منعك من ذلك؟ فقال لها لقد
رأيت اصدقائي يلعبون كرة القدم فلم أستطع ان أمنع
نفسي من اللعب معهم. فقالت له زوجته لقد ذهبت
لتشتري طعاما لعيالك فما الذي منعك من ذلك؟ فقال
لها لقد رأيت اصدقائي يلعبون كرة القدم فلم أستطع
ان أمنع نفسي من اللعب معهم. فقالت له زوجته لقد
ذهبت لتشتري طعاما لعيالك فما الذي منعك من ذلك؟
فقال لها لقد رأيت اصدقائي يلعبون كرة القدم فلم
أستطع ان أمنع نفسي من اللعب معهم. فقالت له
زوجته لقد ذهبت لتشتري طعاما لعيالك فما الذي
منعك من ذلك؟ فقال لها لقد رأيت اصدقائي يلعبون
كرة القدم فلم أستطع ان أمنع نفسي من اللعب معهم.
فقالت له زوجته لقد ذهبت لتشتري طعاما لعيالك
فما الذي منعك من ذلك؟ فقال لها لقد رأيت
اصدقائي يلعبون كرة القدم فلم أستطع ان أمنع
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لتشتري طعاما لعيالك فما الذي منعك من ذلك؟
فقال لها لقد رأيت اصدقائي يلعبون كرة القدم فلم
أستطع ان أمنع نفسي من اللعب معهم. فقالت له
زوجته لقد ذهبت لتشتري طعاما لعيالك فما الذي
منعك من ذلك؟ فقال لها لقد رأيت اصدقائي يلعبون
كرة القدم فلم أستطع ان أمنع نفسي من اللعب معهم.

ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ ﻭﺍﻟﻤﻠﻬﻢ ﻟﻠﺮﺷﺎﺩ ﻭﺍﻟﺴﺪﺍﺩ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺘﺒﻪ ﺍﻟﻌﺒﺪ ﺍﻟﻔﻘﻴﺮ ﺇﻟﻰ ﺭﺑﻪ ﺍﻟﻐﻨﻲ ﺍﻟﻤﻌﻴﻦ ﻋﻠﻲ ﺑﻦ ﺍﻟﺸﻴﺦ ﺍﻟﻤﺮﺣﻮﻡ ﺍﻟﺸﻴﺦ ﺍﻟﻌﻼﻣﺔ ﺍﻟﻤﺤﻘﻖ ﺍﻟﻤﺪﻗﻖ ﺍﻟﺸﻴﺦ ﻣﺤﻤﺪ ﺍﻟﺒﻨﺎﻧﻲ ﺍﻟﻤﺼﺮﻱ ﺍﻟﺸﺎﻓﻌﻲ ﻋﻔﻰ ﺍﻟﻠﻪ ﻋﻨﻬﻢ ﻭﻏﻔﺮ ﻟﻬﻢ ﻭﺭﺣﻤﻬﻢ ﻭﺃﺳﻜﻨﻬﻢ ﺍﻟﺠﻨﺔ ﻭﺟﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ

ﻭﻗﺎﻝ ﺍﻟﺬﻳﻦ ﻻ ﻳﺮﺟﻮﻥ ﻟﻘﺎﺀﻧﺎ ﻟﻮﻻ ﺃﻧﺰﻝ ﻋﻠﻴﻨﺎ ﺍﻟﻤﻼﺋﻜﺔ ﺃﻭ ﻧﺮﻯ ﺭﺑﻨﺎ ﻟﻘﺪ ﺍﺳﺘﻜﺒﺮﻭا ﻓﻲ ﺃﻧﻔﺴﻬﻢ ﻭﻋﺘﻮ ﻋﺘﻮا ﻛﺒﻴﺮا ۝ ﻳﻮﻡ ﻳﺮﻭﻥ ﺍﻟﻤﻼﺋﻜﺔ ﻻ ﺑﺸﺮﻯ ﻳﻮﻣﺌﺬ ﻟﻠﻤﺠﺮﻣﻴﻦ ﻭﻳﻘﻮﻟﻮﻥ ﺣﺠﺮا ﻣﺤﺠﻮرا ۝ ﻭﻗﺪﻣﻨﺎ ﺇﻟﻰ ﻣﺎ ﻋﻤﻠﻮا ﻣﻦ ﻋﻤﻞ ﻓﺠﻌﻠﻨﺎﻩ ﻫﺒﺎﺀ ﻣﻨﺜﻮرا ۝ ﺃﺻﺤﺎﺏ ﺍﻟﺠﻨﺔ ﻳﻮﻣﺌﺬ ﺧﻴﺮ ﻣﺴﺘﻘﺮا ﻭﺃﺣﺴﻦ ﻣﻘﻴﻼ ۝ ﻭﻳﻮﻡ ﺗﺸﻘﻖ ﺍﻟﺴﻤﺎء ﺑﺎﻟﻐﻤﺎﻡ ﻭﻧﺰﻝ ﺍﻟﻤﻼﺋﻜﺔ ﺗﻨﺰﻳﻼ ۝ ﺍﻟﻤﻠﻚ ﻳﻮﻣﺌﺬ ﺍﻟﺤﻖ ﻟﻠﺮﺣﻤﻦ ﻭﻛﺎﻥ ﻳﻮﻣﺎ ﻋﻠﻰ ﺍﻟﻜﺎﻓﺮﻳﻦ ﻋﺴﻴﺮا ۝ ﻭﻳﻮﻡ ﻳﻌﺾ ﺍﻟﻈﺎﻟﻢ ﻋﻠﻰ ﻳﺪﻳﻪ ﻳﻘﻮﻝ ﻳﺎ ﻟﻴﺘﻨﻲ ﺍﺗﺨﺬﺕ ﻣﻊ ﺍﻟﺮﺳﻮﻝ ﺳﺒﻴﻼ ۝ ﻳﺎ ﻭﻳﻠﺘﻰ ﻟﻴﺘﻨﻲ ﻟﻢ ﺃﺗﺨﺬ ﻓﻼﻧﺎ ﺧﻠﻴﻼ ۝ ﻟﻘﺪ ﺃﺿﻠﻨﻲ ﻋﻦ ﺍﻟﺬﻛﺮ ﺑﻌﺪ ﺇﺫ ﺟﺎءﻧﻲ ﻭﻛﺎﻥ ﺍﻟﺸﻴﻄﺎﻥ ﻟﻠﺈﻧﺴﺎﻥ ﺧﺬﻭﻻ ۝ ﻭﻗﺎﻝ ﺍﻟﺮﺳﻮﻝ ﻳﺎ ﺭﺏ ﺇﻥ ﻗﻮﻣﻲ ﺍﺗﺨﺬﻭا ﻫﺬا ﺍﻟﻘﺮﺁﻥ ﻣﻬﺠﻮرا ۝ ﻭﻛﺬﻟﻚ ﺟﻌﻠﻨﺎ ﻟﻜﻞ ﻧﺒﻲ ﻋﺪﻭا ﻣﻦ ﺍﻟﻤﺠﺮﻣﻴﻦ ﻭﻛﻔﻰ ﺑﺮﺑﻚ ﻫﺎﺩﻳﺎ ﻭﻧﺼﻴﺮا ۝ ﻭﻗﺎﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭا ﻟﻮﻻ ﻧﺰﻝ ﻋﻠﻴﻪ ﺍﻟﻘﺮﺁﻥ ﺟﻤﻠﺔ ﻭﺍﺣﺪﺓ ﻛﺬﻟﻚ ﻟﻨﺜﺒﺖ ﺑﻪ ﻓﺆﺍﺩﻙ ﻭﺭﺗﻠﻨﺎﻩ ﺗﺮﺗﻴﻼ ۝ ﻭﻻ ﻳﺄﺗﻮﻧﻚ ﺑﻤﺜﻞ ﺇﻻ ﺟﺌﻨﺎﻙ ﺑﺎﻟﺤﻖ ﻭﺃﺣﺴﻦ ﺗﻔﺴﻴﺮا ۝ ﺍﻟﺬﻳﻦ ﻳﺤﺸﺮﻭﻥ ﻋﻠﻰ ﻭﺟﻮﻫﻬﻢ ﺇﻟﻰ ﺟﻬﻨﻢ ﺃﻭﻟﺌﻚ ﺷﺮ ﻣﻜﺎﻧﺎ ﻭﺃﺿﻞ ﺳﺒﻴﻼ ۝ ﻭﻟﻘﺪ ﺁﺗﻴﻨﺎ ﻣﻮﺳﻰ ﺍﻟﻜﺘﺎﺏ ﻭﺟﻌﻠﻨﺎ ﻣﻌﻪ ﺃﺧﺎﻩ ﻫﺎﺭﻭﻥ ﻭﺯﻳﺮا ۝ ﻓﻘﻠﻨﺎ ﺍﺫﻫﺒﺎ ﺇﻟﻰ ﺍﻟﻘﻮﻡ ﺍﻟﺬﻳﻦ ﻛﺬﺑﻮا ﺑﺂﻳﺎﺗﻨﺎ ﻓﺪﻣﺮﻧﺎﻫﻢ ﺗﺪﻣﻴﺮا ۝ ﻭﻗﻮﻡ ﻧﻮﺡ ﻟﻤﺎ ﻛﺬﺑﻮا ﺍﻟﺮﺳﻞ ﺃﻏﺮﻗﻨﺎﻫﻢ ﻭﺟﻌﻠﻨﺎﻫﻢ ﻟﻠﻨﺎﺱ ﺁﻳﺔ ﻭﺃﻋﺘﺪﻧﺎ ﻟﻠﻈﺎﻟﻤﻴﻦ ﻋﺬاﺑﺎ ﺃﻟﻴﻤﺎ ۝ ﻭﻋﺎﺩا ﻭﺛﻤﻮﺩ ﻭﺃﺻﺤﺎﺏ ﺍﻟﺮﺱ ﻭﻗﺮﻭﻧﺎ ﺑﻴﻦ ﺫﻟﻚ ﻛﺜﻴﺮا ۝ ﻭﻛﻼ ﺿﺮﺑﻨﺎ ﻟﻪ ﺍﻷﻣﺜﺎﻝ ﻭﻛﻼ ﺗﺒﺮﻧﺎ ﺗﺘﺒﻴﺮا ۝ ﻭﻟﻘﺪ ﺃﺗﻮا ﻋﻠﻰ ﺍﻟﻘﺮﻳﺔ ﺍﻟﺘﻲ ﺃﻣﻄﺮﺕ ﻣﻄﺮ ﺍﻟﺴﻮء ﺃﻓﻠﻢ ﻳﻜﻮﻧﻮا ﻳﺮﻭﻧﻬﺎ ﺑﻞ ﻛﺎﻧﻮا ﻻ ﻳﺮﺟﻮﻥ ﻧﺸﻮﺭا ۝ ﻭﺇﺫا ﺭﺃﻭﻙ ﺇﻥ ﻳﺘﺨﺬﻭﻧﻚ ﺇﻻ ﻫﺰﻭا ﺃﻫﺬا ﺍﻟﺬﻱ ﺑﻌﺚ ﺍﻟﻠﻪ ﺭﺳﻮﻻ ۝ ﺇﻥ ﻛﺎﺩ ﻟﻴﻀﻠﻨﺎ ﻋﻦ ﺁﻟﻬﺘﻨﺎ ﻟﻮﻻ ﺃﻥ ﺻﺒﺮﻧﺎ ﻋﻠﻴﻬﺎ ﻭﺳﻮﻑ ﻳﻌﻠﻤﻮﻥ ﺣﻴﻦ ﻳﺮﻭﻥ ﺍﻟﻌﺬاﺏ ﻣﻦ ﺃﺿﻞ ﺳﺒﻴﻼ ۝ ﺃﺭﺃﻳﺖ ﻣﻦ ﺍﺗﺨﺬ ﺇﻟﻬﻪ ﻫﻮاﻩ ﺃﻓﺄﻧﺖ ﺗﻜﻮﻥ ﻋﻠﻴﻪ ﻭﻛﻴﻼ ۝ ﺃﻡ ﺗﺤﺴﺐ ﺃﻥ ﺃﻛﺜﺮﻫﻢ ﻳﺴﻤﻌﻮﻥ ﺃﻭ ﻳﻌﻘﻠﻮﻥ ﺇﻥ ﻫﻢ ﺇﻻ ﻛﺎﻷﻧﻌﺎﻡ ﺑﻞ ﻫﻢ ﺃﺿﻞ ﺳﺒﻴﻼ ۝ ﺃﻟﻢ ﺗﺮ ﺇﻟﻰ ﺭﺑﻚ ﻛﻴﻒ ﻣﺪ ﺍﻟﻈﻞ ﻭﻟﻮ ﺷﺎء ﻟﺠﻌﻠﻪ ﺳﺎﻛﻨﺎ ﺛﻢ ﺟﻌﻠﻨﺎ ﺍﻟﺸﻤﺲ ﻋﻠﻴﻪ ﺩﻟﻴﻼ ۝ ﺛﻢ ﻗﺒﻀﻨﺎﻩ ﺇﻟﻴﻨﺎ ﻗﺒﻀﺎ ﻳﺴﻴﺮا ۝ ﻭﻫﻮ ﺍﻟﺬﻱ ﺟﻌﻞ ﻟﻜﻢ ﺍﻟﻠﻴﻞ ﻟﺒﺎﺳﺎ ﻭﺍﻟﻨﻮﻡ ﺳﺒﺎﺗﺎ ﻭﺟﻌﻞ ﺍﻟﻨﻬﺎﺭ ﻧﺸﻮﺭا ۝ ﻭﻫﻮ ﺍﻟﺬﻱ ﺃﺭﺳﻞ ﺍﻟﺮﻳﺎﺡ ﺑﺸﺮا ﺑﻴﻦ ﻳﺪﻱ ﺭﺣﻤﺘﻪ ﻭﺃﻧﺰﻟﻨﺎ ﻣﻦ ﺍﻟﺴﻤﺎء ﻣﺎء ﻃﻬﻮﺭا ۝ ﻟﻨﺤﻴﻲ ﺑﻪ ﺑﻠﺪﺓ ﻣﻴﺘﺎ ﻭﻧﺴﻘﻴﻪ ﻣﻤﺎ ﺧﻠﻘﻨﺎ ﺃﻧﻌﺎﻣﺎ ﻭﺃﻧﺎﺳﻲ ﻛﺜﻴﺮا ۝ ﻭﻟﻘﺪ ﺻﺮﻓﻨﺎﻩ ﺑﻴﻨﻬﻢ ﻟﻴﺬﻛﺮﻭا ﻓﺄﺑﻰ ﺃﻛﺜﺮ ﺍﻟﻨﺎﺱ ﺇﻻ ﻛﻔﻮﺭا ۝ ﻭﻟﻮ ﺷﺌﻨﺎ ﻟﺒﻌﺜﻨﺎ ﻓﻲ ﻛﻞ ﻗﺮﻳﺔ ﻧﺬﻳﺮا ۝ ﻓﻼ ﺗﻄﻊ ﺍﻟﻜﺎﻓﺮﻳﻦ ﻭﺟﺎﻫﺪﻫﻢ ﺑﻪ ﺟﻬﺎﺩا ﻛﺒﻴﺮا ۝ ﻭﻫﻮ ﺍﻟﺬﻱ ﻣﺮﺝ ﺍﻟﺒﺤﺮﻳﻦ ﻫﺬا ﻋﺬﺏ ﻓﺮاﺕ ﻭﻫﺬا ﻣﻠﺢ ﺃﺟﺎﺝ ﻭﺟﻌﻞ ﺑﻴﻨﻬﻤﺎ ﺑﺮﺯﺧﺎ ﻭﺣﺠﺮا ﻣﺤﺠﻮرا ۝ ﻭﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻖ ﻣﻦ ﺍﻟﻤﺎء ﺑﺸﺮا ﻓﺠﻌﻠﻪ ﻧﺴﺒﺎ ﻭﺻﻬﺮا ﻭﻛﺎﻥ ﺭﺑﻚ ﻗﺪﻳﺮا ۝ ﻭﻳﻌﺒﺪﻭﻥ ﻣﻦ ﺩﻭﻥ ﺍﻟﻠﻪ ﻣﺎ ﻻ ﻳﻨﻔﻌﻬﻢ ﻭﻻ ﻳﻀﺮﻫﻢ ﻭﻛﺎﻥ ﺍﻟﻜﺎﻓﺮ ﻋﻠﻰ ﺭﺑﻪ ﻇﻬﻴﺮا ۝ ﻭﻣﺎ ﺃﺭﺳﻠﻨﺎﻙ ﺇﻻ ﻣﺒﺸﺮا ﻭﻧﺬﻳﺮا ۝ ﻗﻞ ﻣﺎ ﺃﺳﺄﻟﻜﻢ ﻋﻠﻴﻪ ﻣﻦ ﺃﺟﺮ ﺇﻻ ﻣﻦ ﺷﺎء ﺃﻥ ﻳﺘﺨﺬ ﺇﻟﻰ ﺭﺑﻪ ﺳﺒﻴﻼ ۝ ﻭﺗﻮﻛﻞ ﻋﻠﻰ ﺍﻟﺤﻲ ﺍﻟﺬﻱ ﻻ ﻳﻤﻮﺕ ﻭﺳﺒﺢ ﺑﺤﻤﺪﻩ ﻭﻛﻔﻰ ﺑﻪ ﺑﺬﻧﻮﺏ ﻋﺒﺎﺩﻩ ﺧﺒﻴﺮا ۝ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﺎﻭﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻓﻲ ﺳﺘﺔ ﺃﻳﺎﻡ ﺛﻢ ﺍﺳﺘﻮﻯ ﻋﻠﻰ ﺍﻟﻌﺮﺵ ﺍﻟﺮﺣﻤﻦ ﻓﺎﺳﺄﻝ ﺑﻪ ﺧﺒﻴﺮا ۝ ﻭﺇﺫا ﻗﻴﻞ ﻟﻬﻢ ﺍﺳﺠﺪﻭا ﻟﻠﺮﺣﻤﻦ ﻗﺎﻟﻮا ﻭﻣﺎ ﺍﻟﺮﺣﻤﻦ ﺃﻧﺴﺠﺪ ﻟﻤﺎ ﺗﺄﻣﺮﻧﺎ ﻭﺯﺍﺩﻫﻢ ﻧﻔﻮﺭا ۝ ﺗﺒﺎﺭﻙ ﺍﻟﺬﻱ ﺟﻌﻞ ﻓﻲ ﺍﻟﺴﻤﺎء ﺑﺮﻭﺟﺎ ﻭﺟﻌﻞ ﻓﻴﻬﺎ ﺳﺮاﺟﺎ ﻭﻗﻤﺮا ﻣﻨﻴﺮا ۝ ﻭﻫﻮ ﺍﻟﺬﻱ ﺟﻌﻞ ﺍﻟﻠﻴﻞ ﻭﺍﻟﻨﻬﺎﺭ ﺧﻠﻔﺔ ﻟﻤﻦ ﺃﺭاﺩ ﺃﻥ ﻳﺬﻛﺮ ﺃﻭ ﺃﺭاﺩ ﺷﻜﻮﺭا ۝ ﻭﻋﺒﺎﺩ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺬﻳﻦ ﻳﻤﺸﻮﻥ ﻋﻠﻰ ﺍﻷﺭﺽ ﻫﻮﻧﺎ ﻭﺇﺫا ﺧﺎﻃﺒﻬﻢ ﺍﻟﺠﺎﻫﻠﻮﻥ ﻗﺎﻟﻮا ﺳﻼﻣﺎ ۝ ﻭﺍﻟﺬﻳﻦ ﻳﺒﻴﺘﻮﻥ ﻟﺮﺑﻬﻢ ﺳﺠﺪا ﻭﻗﻴﺎﻣﺎ ۝ ﻭﺍﻟﺬﻳﻦ ﻳﻘﻮﻟﻮﻥ ﺭﺑﻨﺎ ﺍﺻﺮﻑ ﻋﻨﺎ ﻋﺬاﺏ ﺟﻬﻨﻢ ﺇﻥ ﻋﺬاﺑﻬﺎ ﻛﺎﻥ ﻏﺮاﻣﺎ ۝ ﺇﻧﻬﺎ ﺳﺎءﺕ ﻣﺴﺘﻘﺮا ﻭﻣﻘﺎﻣﺎ ۝ ﻭﺍﻟﺬﻳﻦ ﺇﺫا ﺃﻧﻔﻘﻮا ﻟﻢ ﻳﺴﺮﻓﻮا ﻭﻟﻢ ﻳﻘﺘﺮﻭا ﻭﻛﺎﻥ ﺑﻴﻦ ﺫﻟﻚ ﻗﻮاﻣﺎ ۝ ﻭﺍﻟﺬﻳﻦ ﻻ ﻳﺪﻋﻮﻥ ﻣﻊ ﺍﻟﻠﻪ ﺇﻟﻬﺎ ﺁﺧﺮ ﻭﻻ ﻳﻘﺘﻠﻮﻥ ﺍﻟﻨﻔﺲ ﺍﻟﺘﻲ ﺣﺮﻡ ﺍﻟﻠﻪ ﺇﻻ ﺑﺎﻟﺤﻖ ﻭﻻ ﻳﺰﻧﻮﻥ ﻭﻣﻦ ﻳﻔﻌﻞ ﺫﻟﻚ ﻳﻠﻖ ﺃﺛﺎﻣﺎ ۝ ﻳﻀﺎﻋﻒ ﻟﻪ ﺍﻟﻌﺬاﺏ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ ﻭﻳﺨﻠﺪ ﻓﻴﻪ ﻣﻬﺎﻧﺎ ۝ ﺇﻻ ﻣﻦ ﺗﺎﺏ ﻭﺁﻣﻦ ﻭﻋﻤﻞ ﻋﻤﻼ ﺻﺎﻟﺤﺎ ﻓﺄﻭﻟﺌﻚ ﻳﺒﺪﻝ ﺍﻟﻠﻪ ﺳﻴﺌﺎﺗﻬﻢ ﺣﺴﻨﺎﺕ ﻭﻛﺎﻥ ﺍﻟﻠﻪ ﻏﻔﻮﺭا ﺭﺣﻴﻤﺎ ۝ ﻭﻣﻦ ﺗﺎﺏ ﻭﻋﻤﻞ ﺻﺎﻟﺤﺎ ﻓﺈﻧﻪ ﻳﺘﻮﺏ ﺇﻟﻰ ﺍﻟﻠﻪ ﻣﺘﺎﺑﺎ ۝ ﻭﺍﻟﺬﻳﻦ ﻻ ﻳﺸﻬﺪﻭﻥ ﺍﻟﺰﻭﺭ ﻭﺇﺫا ﻣﺮﻭا ﺑﺎﻟﻠﻐﻮ ﻣﺮﻭا ﻛﺮاﻣﺎ ۝ ﻭﺍﻟﺬﻳﻦ ﺇﺫا ﺫﻛﺮﻭا ﺑﺂﻳﺎﺕ ﺭﺑﻬﻢ ﻟﻢ ﻳﺨﺮ ﻋﻠﻴﻬﺎ ﺻﻤﺎ ﻭﻋﻤﻴﺎﻧﺎ ۝ ﻭﺍﻟﺬﻳﻦ ﻳﻘﻮﻟﻮﻥ ﺭﺑﻨﺎ ﻫﺐ ﻟﻨﺎ ﻣﻦ ﺃﺯﻭاﺟﻨﺎ ﻭﺫﺭﻳﺎﺗﻨﺎ ﻗﺮﺓ ﺃﻋﻴﻦ ﻭﺍﺟﻌﻠﻨﺎ ﻟﻠﻤﺘﻘﻴﻦ ﺇﻣﺎﻣﺎ ۝ ﺃﻭﻟﺌﻚ ﻳﺠﺰﻭﻥ ﺍﻟﻐﺮﻓﺔ ﺑﻤﺎ ﺻﺒﺮﻭا ﻭﻳﻠﻘﻮﻥ ﻓﻴﻬﺎ ﺗﺤﻴﺔ ﻭﺳﻼﻣﺎ ۝ ﺧﺎﻟﺪﻳﻦ ﻓﻴﻬﺎ ﺣﺴﻨﺖ ﻣﺴﺘﻘﺮا ﻭﻣﻘﺎﻣﺎ ۝ ﻗﻞ ﻣﺎ ﻳﻌﺒﺄ ﺑﻜﻢ ﺭﺑﻲ ﻟﻮﻻ ﺩﻋﺎﺅﻛﻢ ﻓﻘﺪ ﻛﺬﺑﺘﻢ ﻓﺴﻮﻑ ﻳﻜﻮﻥ ﻟﺰاﻣﺎ ۝

ﺳﻴﻪ ﻣﻪﺩﻩﺭ ﻣﻪﺻﻪﻟﻪ ﺩﻩﻣﻠﻲ ﺩﻩﺭﻩﺟﻪﺳﻲ ﻣﻪﺩﻩﺭ ﻣﻪﺳﻴﻪ:
ﻭﻩﺭﻩﺟﻪﺳﻲ ﻟﻪ ﻫﻪﺩﻩﺩﺍ ﻣﻪﺳﻪﻡ ﺷﻪﺧﺹ ﻭﻩﻫﻪﻡ
ﺣﻪﺯﺍ ﺩﻩﺩﻩ ﻫﻪﺕ ﻣﻪﻣﻪﻟﻪﻛﻪﺕ ﻣﻲ ﺣﻪ ﺩﻩﻟﻲ:
ﻭ ﻟﻲﻟﻲ ﺩﻩﻟﻪ ﻣﻪﺳﻪﻟﻪﻳﻪ ﻣﻲ ﺣﻪ ﺩﻩﻟﻲ
ﺩﻩﺍ ﺩﻩﻫﻪﺕ ﻣﻪﻫﻪﻟﻪ ﻟﻪ ﻫﻪﺩﻩﺩﺍ ﻣﻪﻫﻪﻟﻪ ﻫﻪﺕ:
ﻣﻪﻟﻪﻛﻪﺕ ﻫﻪﺭﻩﻛﻪﺕ ﻟﻪ ﻣﻪﺟﻪ ﻟﻪﻫﻪﺩﻩﺕ ﺳﻪﺭﻩﻛﻪﺕ؟
ﻫﻪﻟﻪﺩﻩ ﺩﻩﻫﻪﺕ ﻣﻪﺟﻪ ﻫﻪﻫﻪﺩﻩﺕ ﻫﻪﻫﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻣﻪﻫﻪﺕ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ
ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪﻟﻪ ﻫﻪﻫﻪ:

꣄꣰꣡ꣀꣁ꣤ꣂꣁ꣤꣡ꣀꣁ꣤꣡ꣀꣁ꣤꣡ꣀ

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻟﻠﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺍﻷﺣﻴﺎﺀ ﻣﻨﻬﻢ ﻭﺍﻷﻣﻮﺍﺕ ﺇﻧﻚ ﺳﻤﻴﻊ ﻗﺮﻳﺐ ﻣﺠﻴﺐ ﺍﻟﺪﻋﻮﺍﺕ ﻳﺎ ﻗﺎﺿﻲ ﺍﻟﺤﺎﺟﺎﺕ ﻳﺎ ﺭﺍﺣﻢ ﺍﻟﻐﺮﺑﺎﺀ ﻳﺎ ﻣﻐﻴﺚ ﺍﻟﻤﻀﻄﺮﻳﻦ ﻳﺎ ﻛﺎﺷﻒ ﺍﻟﻜﺮﺏ ﻭﺍﻟﺒﻼﺀ ﻳﺎ ﻣﻠﺠﺄ ﺍﻟﻌﺎﺻﻴﻦ ﻳﺎ ﻏﻔﺎﺭ ﺍﻟﺬﻧﻮﺏ ﻭﺍﻟﺨﻄﺎﻳﺎ ﻳﺎ ﻣﻦ ﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ ﻭﻳﻌﻔﻮ ﻋﻦ ﺍﻟﺴﻴﺌﺎﺕ ﻳﺎ ﻣﻦ ﻳﺤﺐ ﺍﻟﺘﻮﺍﺑﻴﻦ ﻭﻳﺤﺐ ﺍﻟﻤﺘﻄﻬﺮﻳﻦ ﻳﺎ ﻣﻦ ﻫﻮ ﺃﺭﺣﻢ ﺑﻲ ﻣﻦ ﻧﻔﺴﻲ ﻭﺃﻋﻠﻢ ﺑﻀﻌﻔﻲ ﻭﻗﻠﺔ ﺣﻴﻠﺘﻲ ﻳﺎ ﻣﻦ ﺃﻣﺮﻧﺎ ﺑﺎﻟﺪﻋﺎﺀ ﻭﻭﻋﺪﻧﺎ ﺑﺎﻹﺟﺎﺑﺔ ﻳﺎ ﻣﻦ ﺃﻣﺮﻧﺎ ﺑﺎﻟﺴﺆﺍﻝ ﻭﺿﻤﻦ ﻟﻨﺎ ﺍﻟﻌﻄﺎﺀ ﻳﺎ ﻣﻦ ﺃﻣﺮﻧﺎ ﺑﺎﻟﺘﻀﺮﻉ ﻭﺍﻟﺪﻋﺎﺀ ﻭﻭﻋﺪﻧﺎ ﺑﺎﻟﻔﺮﺝ ﻭﺍﻟﺸﻔﺎﺀ ﻳﺎ ﻣﻦ ﺃﻣﺮﻧﺎ ﺑﺎﻟﺘﻮﺳﻞ ﺇﻟﻴﻪ ﻭﺍﻟﺘﺸﻔﻊ ﺑﻪ

ڈ۔ ےسوڈڈہ ایڈا ڈیا ایسد ہمھ ہھمے ڈھ ےہ
ہ۔ ڈسڈے ہڈھصلہ ےڈیرہ حڈے ملسڈ ایمہ
ہ۔ ےہلڈھہ ملہ ڈڈد ہد ہمھ ایڈ ےسوہ
ہ!ہھمھصھہہ ایھے ل ہدد ڈیلحہہا ہھہ
ہ۔ ےہسڈھہہ ڈھھ ہمھ ھسھ ےمہد ملہ
ہ۔ ےکہ ملمہ ڈھھ ایھہ ہلا ہہ ایمہ
ہ۔ ےسہ ایھلہ ہمھ ہلا ےھمےہد ےسہ
ہ۔ ےہ ہڈھہ ےڈیڈہ سوڈ ڈھڈیہ
ہ۔ لہ ھڈھڈ ےھھےہ ہڈیہ ہڈا ےمہسہ
ہ؟ےہسہھسہ سوڈہ ملہ ھہ ہہ ہہا ایڈ ایہہ
ہ۔ ڈیڈھہ لہ ہسڈہ ملہ ڈملہ ہڈیہ لہ ہہ
ہ۔ ےہلہ ہہ ہڈڈیہلہہ ہڈھہ ھسڈھہ
ہ۔ لہ ہہ ایڈھ ملہ ڈسلہ ڈیلہ ہہ
ہ؟ڈھہ ہھہ ایڈھ ایھہ ہھہ ڈھ ہہ ہہ
ہ۔ ڈیڈھ ہہ ہڈھہ ڈیلہ ہہ ہہ
ہ۔ ےہلہ ڈسلہ ہہ ہہ ہہ ہہ
ہ۔ ےہلہ ہہ ہہ ہہ ہہ ہہ
ہ۔ ےہلہ ہہ ہہ ہہ ہہ ہہ
ہ۔ ےہلہ ہہ ہہ ہہ ہہ ہہ
ہ۔ ےہلہ ہہ ہہ ہہ ہہ ہہ
ہ۔ ےہلہ ہہ ہہ ہہ ہہ ہہ
ہ۔ ےہلہ ہہ ہہ ہہ ہہ ہہ
ہ۔ ےہلہ ہہ ہہ ہہ ہہ ہہ

ڕەنجەڕۆ ئەو دەستەی کەوتنە دوای ئەحمەد:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
ئەوسا هەر لەو کاتەدا ئەحمەد هاوار دەکا:
ئەحمەد کە هەڵدێرێکی بەرزی هەبوو
ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
ئەحمەد کە هەڵدێرێکی بەرزی هەبوو
ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
ئەحمەد کە هەڵدێرێکی بەرزی هەبوو
ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
ئەحمەد کە هەڵدێرێکی بەرزی هەبوو
ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
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ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
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ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
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ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
ئەحمەد کە هەڵدێرێکی بەرزی هەبوو
ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
ئەحمەد کە هەڵدێرێکی بەرزی هەبوو
ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
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ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:
ئەحمەد کە ئەمەی بینی هەستا ڕۆیشت بۆ ئەوسەر:
ئەحمەد کە هەڵدێرێکی بەرزی هەبوو
ئەوسا ڕۆیشت بۆ سەر ئەو هەڵدێرە.
لە هەڵدێرەکە هاتە خوارێ ڕاوەستا
ئەو دەستەی ڕۆیشتبوون بۆ ئەوسەر:

ﻟ ﻣﻪﻣﻨﺎ ﻣﻦ ﻫﻨﺎﻣﻪ ﻫﻨﻪ ﻣﻨﻪﻣﻨﻪ :
ﻫﻨﻪﻟﻪ ﻫﻨﻪ ﻣﻨﻪﻣﻨﻪ ﻫﻨﻪ ﻫﻨﻪﻟﻪ ﻫﻨﻪ ﻫﻨﻪﻟﻪ ﻫﻨﻪ ﻫﻨﻪﻟ

ڤڤه

ﻫﻠﻜﺘﺎ ﻣﻴﺘﻮ ﻣﻦ ﻫﺴﺬﻩ ﺍﻫﺪﺍ ﺩﻫﺎﺩ:
ﻭﻣﻦ ﻫﺎﻫﻜﻮ ﺩﻟﻪ ﻫﺎﻧﺎ ﺩﻋﻤﻨﻪ ﻫﻠﻪ؛
ﻫﺬﻩ ﻫﻠﻪ ﺩﻳﻦ ﻫﺎﻧﺎ ﺩﻫﺎﺩ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ:
ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ؛
ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ ﻫﻠﻪ

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ﻣﻦ ﻣﻦ ﻫﺬﻩ ﻋﻠﻰ ﻫﺬﻩ ﻫﺬﻩ ﻣﻦ ﻣﻦ ﻣﻦ

ﻭﺍﻟﻌﺎﻗﺒﺔ ﻟﻠﻤﺘﻘﻴﻦ ۝ ﻭﻗﺎﻝ ﻣﻮﺳﻰ ﻳﺎ ﻗﻮﻡ ﺇﻥ ﻛﻨﺘﻢ ﺁﻣﻨﺘﻢ ﺑﺎﷲ ﻓﻌﻠﻴﻪ ﺗﻮﻛﻠﻮﺍ ﺇﻥ ﻛﻨﺘﻢ ﻣﺴﻠﻤﻴﻦ ۝ ﻓﻘﺎﻟﻮﺍ ﻋﻠﻰ ﷲ ﺗﻮﻛﻠﻨﺎ ﺭﺑﻨﺎ ﻻ ﺗﺠﻌﻠﻨﺎ ﻓﺘﻨﺔ ﻟﻠﻘﻮﻡ ﺍﻟﻈﺎﻟﻤﻴﻦ ۝ ﻭﻧﺠﻨﺎ ﺑﺮﺣﻤﺘﻚ ﻣﻦ ﺍﻟﻘﻮﻡ ﺍﻟﻜﺎﻓﺮﻳﻦ ۝ ﻭﺃﻭﺣﻴﻨﺎ ﺇﻟﻰ ﻣﻮﺳﻰ ﻭﺃﺧﻴﻪ ﺃﻥ ﺗﺒﻮﺀﺍ ﻟﻘﻮﻣﻜﻤﺎ ﺑﻤﺼﺮ ﺑﻴﻮﺗﺎ ﻭﺍﺟﻌﻠﻮﺍ ﺑﻴﻮﺗﻜﻢ ﻗﺒﻠﺔ ﻭﺃﻗﻴﻤﻮﺍ ﺍﻟﺼﻠﻮﺓ ﻭﺑﺸﺮ ﺍﻟﻤﺆﻣﻨﻴﻦ ۝ ﻭﻗﺎﻝ ﻣﻮﺳﻰ ﺭﺑﻨﺎ ﺇﻧﻚ ﺁﺗﻴﺖ ﻓﺮﻋﻮﻥ ﻭﻣﻠﺄﻩ ﺯﻳﻨﺔ ﻭﺃﻣﻮﺍﻻ ﻓﻲ ﺍﻟﺤﻴﻮﺓ ﺍﻟﺪﻧﻴﺎ ﺭﺑﻨﺎ ﻟﻴﻀﻠﻮﺍ ﻋﻦ ﺳﺒﻴﻠﻚ ﺭﺑﻨﺎ ﺍﻃﻤﺲ ﻋﻠﻰ ﺃﻣﻮﺍﻟﻬﻢ ﻭﺍﺷﺪﺩ ﻋﻠﻰ ﻗﻠﻮﺑﻬﻢ ﻓﻼ ﻳﺆﻣﻨﻮﺍ ﺣﺘﻰ ﻳﺮﻭﺍ ﺍﻟﻌﺬﺍﺏ ﺍﻷﻟﻴﻢ ۝ ﻗﺎﻝ ﻗﺪ ﺃﺟﻴﺒﺖ ﺩﻋﻮﺗﻜﻤﺎ ﻓﺎﺳﺘﻘﻴﻤﺎ ﻭﻻ ﺗﺘﺒﻌﺎﻥ ﺳﺒﻴﻞ ﺍﻟﺬﻳﻦ ﻻ ﻳﻌﻠﻤﻮﻥ ۝ ﻭﺟﺎﻭﺯﻧﺎ ﺑﺒﻨﻲ ﺇﺳﺮﺍﺋﻴﻞ ﺍﻟﺒﺤﺮ ﻓﺄﺗﺒﻌﻬﻢ ﻓﺮﻋﻮﻥ ﻭﺟﻨﻮﺩﻩ ﺑﻐﻴﺎ ﻭﻋﺪﻭﺍ ﺣﺘﻰ ﺇﺫﺍ ﺃﺩﺭﻛﻪ ﺍﻟﻐﺮﻕ ﻗﺎﻝ ﺁﻣﻨﺖ ﺃﻧﻪ ﻻ ﺇﻟﻪ ﺇﻻ ﺍﻟﺬﻱ ﺁﻣﻨﺖ ﺑﻪ ﺑﻨﻮ ﺇﺳﺮﺍﺋﻴﻞ ﻭﺃﻧﺎ ﻣﻦ ﺍﻟﻤﺴﻠﻤﻴﻦ ۝ ﺁﻟﺂﻥ ﻭﻗﺪ ﻋﺼﻴﺖ ﻗﺒﻞ ﻭﻛﻨﺖ ﻣﻦ ﺍﻟﻤﻔﺴﺪﻳﻦ ۝ ﻓﺎﻟﻴﻮﻡ ﻧﻨﺠﻴﻚ ﺑﺒﺪﻧﻚ ﻟﺘﻜﻮﻥ ﻟﻤﻦ ﺧﻠﻔﻚ ﺁﻳﺔ ﻭﺇﻥ ﻛﺜﻴﺮﺍ ﻣﻦ ﺍﻟﻨﺎﺱ ﻋﻦ ﺁﻳﺎﺗﻨﺎ ﻟﻐﺎﻓﻠﻮﻥ ۝ ﻭﻟﻘﺪ ﺑﻮﺃﻧﺎ ﺑﻨﻲ ﺇﺳﺮﺍﺋﻴﻞ ﻣﺒﻮﺃ ﺻﺪﻕ ﻭﺭﺯﻗﻨﺎﻫﻢ ﻣﻦ ﺍﻟﻄﻴﺒﺎﺕ ﻓﻤﺎ ﺍﺧﺘﻠﻔﻮﺍ ﺣﺘﻰ ﺟﺎﺀﻫﻢ ﺍﻟﻌﻠﻢ ﺇﻥ ﺭﺑﻚ ﻳﻘﻀﻲ ﺑﻴﻨﻬﻢ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ ﻓﻴﻤﺎ ﻛﺎﻧﻮﺍ ﻓﻴﻪ ﻳﺨﺘﻠﻔﻮﻥ ۝ ﻓﺈﻥ ﻛﻨﺖ ﻓﻲ ﺷﻚ ﻣﻤﺎ ﺃﻧﺰﻟﻨﺎ ﺇﻟﻴﻚ ﻓﺎﺳﺄﻝ ﺍﻟﺬﻳﻦ ﻳﻘﺮﺀﻭﻥ ﺍﻟﻜﺘﺎﺏ ﻣﻦ ﻗﺒﻠﻚ ﻟﻘﺪ ﺟﺎﺀﻙ ﺍﻟﺤﻖ ﻣﻦ ﺭﺑﻚ ﻓﻼ ﺗﻜﻮﻧﻦ ﻣﻦ ﺍﻟﻤﻤﺘﺮﻳﻦ ۝ ﻭﻻ ﺗﻜﻮﻧﻦ ﻣﻦ ﺍﻟﺬﻳﻦ ﻛﺬﺑﻮﺍ ﺑﺂﻳﺎﺕ ﷲ ﻓﺘﻜﻮﻥ ﻣﻦ ﺍﻟﺨﺎﺳﺮﻳﻦ ۝ ﺇﻥ ﺍﻟﺬﻳﻦ ﺣﻘﺖ ﻋﻠﻴﻬﻢ ﻛﻠﻤﺖ ﺭﺑﻚ ﻻ ﻳﺆﻣﻨﻮﻥ ۝ ﻭﻟﻮ ﺟﺎﺀﺗﻬﻢ ﻛﻞ ﺁﻳﺔ ﺣﺘﻰ ﻳﺮﻭﺍ ﺍﻟﻌﺬﺍﺏ ﺍﻷﻟﻴﻢ ۝ ﻓﻠﻮﻻ ﻛﺎﻧﺖ ﻗﺮﻳﺔ ﺁﻣﻨﺖ ﻓﻨﻔﻌﻬﺎ ﺇﻳﻤﺎﻧﻬﺎ ﺇﻻ ﻗﻮﻡ ﻳﻮﻧﺲ ﻟﻤﺎ ﺁﻣﻨﻮﺍ ﻛﺸﻔﻨﺎ ﻋﻨﻬﻢ ﻋﺬﺍﺏ ﺍﻟﺨﺰﻱ ﻓﻲ ﺍﻟﺤﻴﻮﺓ ﺍﻟﺪﻧﻴﺎ ﻭﻣﺘﻌﻨﺎﻫﻢ ﺇﻟﻰ ﺣﻴﻦ ۝ ﻭﻟﻮ ﺷﺎﺀ ﺭﺑﻚ ﻟﺂﻣﻦ ﻣﻦ ﻓﻲ ﺍﻷﺭﺽ ﻛﻠﻬﻢ ﺟﻤﻴﻌﺎ ﺃﻓﺄﻧﺖ ﺗﻜﺮﻩ ﺍﻟﻨﺎﺱ ﺣﺘﻰ ﻳﻜﻮﻧﻮﺍ ﻣﺆﻣﻨﻴﻦ ۝ ﻭﻣﺎ ﻛﺎﻥ ﻟﻨﻔﺲ ﺃﻥ ﺗﺆﻣﻦ ﺇﻻ ﺑﺈﺫﻥ ﷲ ﻭﻳﺠﻌﻞ ﺍﻟﺮﺟﺲ ﻋﻠﻰ ﺍﻟﺬﻳﻦ ﻻ ﻳﻌﻘﻠﻮﻥ ۝ ﻗﻞ ﺍﻧﻈﺮﻭﺍ ﻣﺎﺫﺍ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺗﻐﻨﻲ ﺍﻵﻳﺎﺕ ﻭﺍﻟﻨﺬﺭ ﻋﻦ ﻗﻮﻡ ﻻ ﻳﺆﻣﻨﻮﻥ ۝ ﻓﻬﻞ ﻳﻨﺘﻈﺮﻭﻥ ﺇﻻ ﻣﺜﻞ ﺃﻳﺎﻡ ﺍﻟﺬﻳﻦ ﺧﻠﻮﺍ ﻣﻦ ﻗﺒﻠﻬﻢ ﻗﻞ ﻓﺎﻧﺘﻈﺮﻭﺍ ﺇﻧﻲ ﻣﻌﻜﻢ ﻣﻦ ﺍﻟﻤﻨﺘﻈﺮﻳﻦ ۝ ﺛﻢ ﻧﻨﺠﻲ ﺭﺳﻠﻨﺎ ﻭﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻛﺬﻟﻚ ﺣﻘﺎ ﻋﻠﻴﻨﺎ ﻧﻨﺠﻲ ﺍﻟﻤﺆﻣﻨﻴﻦ ۝ ﻗﻞ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﻨﺎﺱ ﺇﻥ ﻛﻨﺘﻢ ﻓﻲ ﺷﻚ ﻣﻦ ﺩﻳﻨﻲ ﻓﻼ ﺃﻋﺒﺪ ﺍﻟﺬﻳﻦ ﺗﻌﺒﺪﻭﻥ ﻣﻦ ﺩﻭﻥ ﷲ ﻭﻟﻜﻦ ﺃﻋﺒﺪ ﷲ ﺍﻟﺬﻱ ﻳﺘﻮﻓﺎﻛﻢ ﻭﺃﻣﺮﺕ ﺃﻥ ﺃﻛﻮﻥ ﻣﻦ ﺍﻟﻤﺆﻣﻨﻴﻦ ۝ ﻭﺃﻥ ﺃﻗﻢ ﻭﺟﻬﻚ ﻟﻠﺪﻳﻦ ﺣﻨﻴﻔﺎ ﻭﻻ ﺗﻜﻮﻧﻦ ﻣﻦ ﺍﻟﻤﺸﺮﻛﻴﻦ ۝ ﻭﻻ ﺗﺪﻉ ﻣﻦ ﺩﻭﻥ ﷲ ﻣﺎ ﻻ ﻳﻨﻔﻌﻚ ﻭﻻ ﻳﻀﺮﻙ ﻓﺈﻥ ﻓﻌﻠﺖ ﻓﺈﻧﻚ ﺇﺫﺍ ﻣﻦ ﺍﻟﻈﺎﻟﻤﻴﻦ ۝ ﻭﺇﻥ ﻳﻤﺴﺴﻚ ﷲ ﺑﻀﺮ ﻓﻼ ﻛﺎﺷﻒ ﻟﻪ ﺇﻻ ﻫﻮ ﻭﺇﻥ ﻳﺮﺩﻙ ﺑﺨﻴﺮ ﻓﻼ ﺭﺍﺩ ﻟﻔﻀﻠﻪ ﻳﺼﻴﺐ ﺑﻪ ﻣﻦ ﻳﺸﺎﺀ ﻣﻦ ﻋﺒﺎﺩﻩ ﻭﻫﻮ ﺍﻟﻐﻔﻮﺭ ﺍﻟﺮﺣﻴﻢ ۝ ﻗﻞ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﻨﺎﺱ ﻗﺪ ﺟﺎﺀﻛﻢ ﺍﻟﺤﻖ ﻣﻦ ﺭﺑﻜﻢ ﻓﻤﻦ ﺍﻫﺘﺪﻯ ﻓﺈﻧﻤﺎ ﻳﻬﺘﺪﻱ ﻟﻨﻔﺴﻪ ﻭﻣﻦ ﺿﻞ ﻓﺈﻧﻤﺎ ﻳﻀﻞ ﻋﻠﻴﻬﺎ ﻭﻣﺎ ﺃﻧﺎ ﻋﻠﻴﻜﻢ ﺑﻮﻛﻴﻞ ۝ ﻭﺍﺗﺒﻊ ﻣﺎ ﻳﻮﺣﻰ ﺇﻟﻴﻚ ﻭﺍﺻﺒﺮ ﺣﺘﻰ ﻳﺤﻜﻢ ﷲ ﻭﻫﻮ ﺧﻴﺮ ﺍﻟﺤﺎﻛﻤﻴﻦ ۝

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻋﻠﻴﻬﻤﺎ ﻭﻟﻤﻦ ﻫﻮ ﺃﻋﻠﻢ ﺑﻪ ﻣﻨﻲ ﻭﻣﻦ ﻫﻮ ﺃﻗﺮﺏ ﺇﻟﻴﻚ ﻭﺃﻭﺟﺐ ﻋﻠﻴﻚ ﻣﻨﻲ ﻭﻣﻦ ﻫﻮ ﺃﻭﻟﻰ ﺑﻲ ﻭﺃﺣﻖ ﻣﻨﻲ ﻭﻣﻦ ﻫﻮ ﺃﻭﺟﺐ ﻋﻠﻲ ﻭﻋﻠﻴﻪ ﻣﻨﻚ ﻭﻣﻦ ﻫﻮ ﺃﻭﻟﻰ ﺑﻚ ﻭﺃﺣﻖ ﻣﻨﻪ ﻭﻣﻦ ﻫﻮ ﺃﻭﻟﻰ ﺑﻲ ﻭﺃﺣﻖ ﻣﻨﻪ

ﺕﻭﺭﺍﺓ ﺍﻟﺘﻮﺭﺍﺓ ﺍﻟﺘﻮﺭﺍﺓ ﺍﻟﺘﻮ

ئۇ ئۆزىنى ئىبراھىمدىن ئۈستۈن قىلامدۇ؟ ئىبراھىم ۋە پەيغەمبەرلەر ئۆلۈپ كەتكەن، ئۇ ئۆزىنى كىم قىلىپ قويىدۇ؟ 54 ئەيسا جاۋاب بېرىپ مۇنداق دېدى: ئەگەر مەن ئۆزۈمنى ئۇلۇغلىساملا، ئۇلۇغلىقىم ھېچنېمە بولمايدۇ. مېنى ئۇلۇغلايدىغان ئاتامدۇر، ئۇ توغرىسىدا سىلەر: ئۇ بىزنىڭ خۇدايىمىز، دەيسىلەر. 55 سىلەر ئۇنى تونۇمايسىلەر، لېكىن مەن ئۇنى تونۇيمەن. ئەگەر ئۇنى تونۇمايمەن، دېسەم، سىلەرگە ئوخشاش مەن ھەم يالغانچى بولىمەن. لېكىن مەن ئۇنى تونۇيمەن ۋە ئۇنىڭ سۆزىنى ئىجرا قىلىمەن. 56 ئاتاڭلار ئىبراھىم مېنىڭ كۈنۈمنى كۆرۈش ئۈچۈن ئىنتىزار بولغان، ئۇ كۆرۈپ خۇرسەن بولغان. 57 يەھۇدىيلار ئۇنىڭغا: سەن تېخى ئەللىك يېشىغا كىرمىگەن تۇرساڭ، ئىبراھىمنى قانداق كۆرگەن بولىسەن؟ دېدى. 58 ئەيسا ئۇلارغا: مەن سىلەرگە راستىنى ئېيتىپ قويۇشۇم كېرەك، ئىبراھىم تۇغۇلۇشتىن بۇرۇن مەن بار ئىدىم، دېدى. 59 شۇنىڭ بىلەن ئۇلار ئۇنىڭغا تاش ئېتىش ئۈچۈن تاش ئېلىشتى، لېكىن ئەيسا ئۆزىنى يوشۇرۇپ ئىبادەتخانىدىن چىقىپ كەتتى.

ܘܟܠ ܕܟܬ ܡܥܒܕ ܐܢܐ ܒܝ ܟܠ ܫ
ܠܐ ܒܕ ܐܢ ܡܫܟܚ ܡܬܕܒ ܟܡܐ ܕܒܐ ܐ
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ܫܡܥ ܒܪ ܐܒܝ ܡܫܝܚܐ ܕܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܐܒܪܗܡ ܘܐܡ ܕܐܒܪܗܡ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܝܥܩܘܒ ܘܐܡ ܕܝܥܩܘܒ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܝܘܣܦ ܘܐܡ ܕܝܘܣܦ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܡܪܝܡ ܘܐܡ ܕܡܪܝܡ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܝܘܚܢܢ ܘܐܡ ܕܝܘܚܢܢ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܫܡܥܘܢ ܘܐܡ ܕܫܡܥܘܢ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܝܘܣܦ ܘܐܡ ܕܝܘܣܦ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܝܥܩܘܒ ܘܐܡ ܕܝܥܩܘܒ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܐܒܪܗܡ ܘܐܡ ܕܐܒܪܗܡ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܐܕܡ ܘܐܡ ܕܐܕܡ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܫܝܬ ܘܐܡ ܕܫܝܬ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܐܢܘܫ ܘܐܡ ܕܐܢܘܫ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܩܝܢܢ ܘܐܡ ܕܩܝܢܢ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܡܗܠܠܐܝܠ ܘܐܡ ܕܡܗܠܠܐܝܠ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܝܪܕ ܘܐܡ ܕܝܪܕ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܚܢܘܟ ܘܐܡ ܕܚܢܘܟ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܡܬܘܫܠܚ ܘܐܡ ܕܡܬܘܫܠܚ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܠܡܟ ܘܐܡ ܕܠܡܟ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܢܘܚ ܘܐܡ ܕܢܘܚ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܫܡ ܘܐܡ ܕܫܡ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܚܡ ܘܐܡ ܕܚܡ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܝܦܬ ܘܐܡ ܕܝܦܬ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܓܡܪ ܘܐܡ ܕܓܡܪ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܡܓܘܓ ܘܐܡ ܕܡܓܘܓ ܐܬܐ ܡܢ ܒܝܬ ܐܒܘ ܕܝܘܒܠ ܘܐܡ ܕܝܘܒܠ

ܠ ܡܗܝܠ ܗܘ ܫܬ ܒ ܒܚܕ ܚ
ܠ ܫ ܫܒ ܐ ܗ ܒ ܐ ܕ ܒ ܐ ܕ ܐ ܕ ܐ ܕ

٥ ےہاںعجد لسد ھتھ ماتعجسمتہ
:نہرےہاد لہد دعمد ملہ ھا ہر
٦ملہ لدہ ےھ رےہلھد لکا ماکنہ لہدم
:ےہاںعجسہ رےہمہلکا لسھہ ہر
٧ماہمہ ھ ھد ےہاںعجد لہد ماتہ ھا نہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
٨ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
٩ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٠ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١١ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٢ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٣ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٤ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٥ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٦ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٧ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٨ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
١٩ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر
٢٠ماتہ ہر ہلہ لدا نہلہ لہد ماتہ
:ماکہ ہلہد ھاکنہ ہر ہلہ ہا ہر

ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠎꠣꠞ ꠔꠤ ꠎꠣꠞ ꠇꠣ ꠀ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠁ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠂ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠃ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠄ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠅ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠆
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠇ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠈ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠉ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠊ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠋ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠌ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠍ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠎ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠏ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠐ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠑ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠒ
ꠔꠣꠎꠣ ꠀꠑꠣꠔꠣ ꠞꠤꠞ ꠑꠤꠔꠣ ꠞꠣꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔꠣ ꠓ
ꠂꠞꠤꠔꠣ ꠇꠣꠞꠣ ꠞꠣꠞ ꠑꠣꠞꠣ ꠀꠍꠣꠞꠣ ꠞꠣꠞ ꠞꠤꠞ ꠇꠣꠑꠤꠔꠣꠎ ꠔ

ململ ةمدخ حاجا صعبا ةسدأ ةعبرا؛
ةسدهلا ةعبرا لسعي زيرا لحتشي:
ةعبرا ةعاجب ةيدج ةعدهل لمتحملا ةيلا؛
حبحلا نم سمشلا ةعلاطم نحملاني:
ةيلبقلا هجتا هلا ةعبرا حاجن حبرا؛
ةلاسر ةيلك ةعبرا حاجن حبرا:
محدحملا ةسدهلا ةيلا ةيلك ةعبرا؛
لمل حابرا ملا حا حلم ملا حبس ةيلا:
ةيلا حبرتا لا حبرتي لكمل ةهجتسي؛
حبحلا ةجا لحلم ةيلا ةعبرا:
لمل ةيلا ةعبرا ةيلا حبرا ةعبرا؛
لمل حبرتا حبرا ةيلا حبرا:
حتشا ةعبرا حلم حبحلا ةعبرا؛
ةعبرا ةعاسم ةعبرا ةيلا حبرا:
ةعبرا ةعبرا ةيلا ةعبرا حبرا؛
ةعبرا ةعبرا ةيلا ةعبرا حبرا:
ةعبرا ةعبرا ةيلا ةعبرا حبرا؛
ةعبرا ةعبرا ةيلا ةعبرا حبرا:
ةعبرا ةعبرا ةيلا ةعبرا حبرا؛
ةعبرا ةعبرا ةيلا ةعبرا حبرا:
ةعبرا ةعبرا ةيلا ةعبرا حبرا؛
ةعبرا ةعبرا ةيلا ةعبرا حبرا:

ܒܗ ܕܐܝܬ ܠܗ ܠܐ ܫܘܠܛܢܐ ܒܥܠܡܐ ܗܢܐ ܐܦ ܒܥܠܡܐ ܕܐܬܝ ܀
ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܠܟܐ ܐܡܪ ܠܗ ܐܝܢ ܐܢܐ ܡܠܟܐ ܀
ܠܡܐ ܗܕܐ ܐܬܝܬ ܒܥܠܡܐ ܐܠܐ ܕܐܣܗܕ ܐܢܐ ܒܫܪܪܐ ܀
ܟܠ ܕܗܘ ܒܪ ܫܪܪܐ ܫܡܥ ܠܩܠܝ ܐܡܪ ܠܗ ܫܪܪܐ ܀
ܐܡܪ ܠܗ ܦܝܠܛܘܣ ܡܐ ܗܘ ܫܪܪܐ ܐܡܪ ܠܗ ܐܢܬ ܐܡܪܬ ܀
ܕܐܢܐ ܡܠܟܐ ܐܢܐ ܠܗܕܐ ܐܬܝܬ ܒܥܠܡܐ ܐܠܐ ܕܐܣܗܕ ܀
ܠܫܪܪܐ ܟܠ ܕܗܘ ܒܪ ܫܪܪܐ ܫܡܥ ܠܩܠܝ ܐܡܪ ܠܗ ܦܝܠܛܘܣ ܀
ܡܐ ܗܘ ܫܪܪܐ ܐܡܪ ܠܗ ܐܢܬ ܐܡܪܬ ܕܐܢܐ ܡܠܟܐ ܀
ܐܢܐ ܠܗܕܐ ܐܬܝܬ ܒܥܠܡܐ ܐܠܐ ܕܐܣܗܕ ܫܪܪܐ ܀

ے ۔ ہتے ہے ہے حدا ہمصحتہ ہاتہ ہتے
ہے ہتے ہمصحتہ ہے ہے ہتے ہے ہتے ہے ہت

ولله فحمد حمدا سرمدا حسنا بكر.
لك علم هبه جم سنجله وحل مصحف.
جلد ابصحم حفظا لحفظ ابصا وحمد.
وسلك ابحا وحمد ابصحم بكم لحاسا وجلوه
ابه حلمك سعد حفظ حاجر حمد.
وعلى عصحم ابه ابلما حاد هجمه
حدهمه جلوه بلاد جلنج جم كمه ابصا.
وهمه ابصا ابه لك ابصا حمصحفه مصحم
حسنا فقا جلبه هفهه حفظ لحمصه.
وسطه وحده جم حضره وحاظ وحكاه
هكا وحكما بكم سد حضر حما جسلها.
وسرد معج ابه سنجله وك حوكه
ابه وجه جلجله هر وحلجا ابه صحفه.
وحجمه ابحا بقل علجه وحنفه
هر بكله جلوا وحنفا وك حوكه.
وجلجه ابصا لسلا جم ابصا وك حمسه
حكما ابسرم لحلجد ومحا حاق ومحا.
وجد حفنفا سد حفنا ابه لك ابنه
جم لحما حكما حسكا وجمعمله.
معجد هكا سد وحما مسد وحاكه
جلله حكما جلجم لحبره حما عجلا.
مفحج بكره جهاجا ابحا وك حجد
وك حجد ابجه ابصا حمهد حفنه.
وله هما حجت لحبم جلد بحنه

حكما محاتا هيه اتاحه لعقبه.
وعد هسمه لسه ب ولاي لهذه
محا يهجعي حلتي هنه لعنهمه:
مهلي لا قاتد هذي دسته مع ابعمتي
حا يهسيتي جذه حا بكتي هسه سته.
محذه هوكا بحا دسا مهلك قيذي
سنا دا سحا هسا حنهي مع حذه.
وسه قيذ ولاهده سه هكاسته
ملمك مع لهذا مع كمه لا سسا هسه.
وا ابا لا ب ابا دهسا لي اهد هعه
ب لا ابا حاتا هيه لاحكا دحا هوسته:
هكاسه حا ابعه هلمك مسه حا سهكا
حا سهكا لحي ملك هسه ملاحه.
وسه لحسه لا دسيب لسهما لسه
لا هتنه حمه دهذه دهيا هوهه:
وحما مجيه لهسا ذا دسه سيه
مهلي لحبا حفه ستع دب حلا:
وحيه هذه دهسه ولاي ب لحهه
حذه ذحا دوه لحفي مع حا ديته:
وسه مه هوه دهسه هكتي مع لهذه
حيذ حاتا مهلحه هكتي دوه ستا:
ولحه لي حهه حهذ دها دحا مع لحفه
مع مهلمي دسه لحا ديه حاتا.
محه لهذبا حا هكاسه بهه دحا هفتا:

ਜੋ ਜਨ ਪ੍ਰਭ ਕੀ ਸਰਣੀ ਆਵੈ ਤਾ ਕੀ ਦੁਰਮਤਿ ਸਗਲ ਮਿਟਾਵੈ ॥
ਸਾਧਸੰਗਤਿ ਕੀ ਮਹਿਮਾ ਊਚੀ ਤਾ ਕੀ ਉਪਮਾ ਕਹਣੁ ਨ ਜਾਵੈ ॥
ਜੋ ਜਨ ਪ੍ਰਭ ਕੀ ਭਗਤਿ ਕਰੇਹਿ ਤਾ ਕੈ ਸੰਗਿ ਸਭੁ ਕੋਈ ਤਰੈ ॥
ਆਪਿ ਤਰੈ ਲੋਕਾ ਗਤਿ ਕਰੈ ਤਾ ਕੀ ਸੋਭਾ ਸਭ ਜਗ ਮਹਿ ਪਵੈ ॥
ਜੋ ਜਨ ਪ੍ਰਭ ਕੈ ਹਿਰਦੈ ਵਸੈ ਤਾ ਕੈ ਨੇੜੈ ਜਮੁ ਨਾ ਆਵੈ ॥
ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਟੀਅਹਿ ਤਾ ਕੈ ਬਹੁੜਿ ਨ ਗਰਭਿ ਸਮਾਵੈ ॥
ਜੋ ਜਨ ਪ੍ਰਭ ਕੀ ਸਰਣੀ ਪਇਆ ਤਾ ਕੀ ਕਾਣਿ ਕਰੈ ਸਭ ਕੋਈ ॥
ਨਾਨਕ ਜੋ ਜਨ ਏਕੁ ਪਛਾਣੈ ਸੋ ਸਹਜੇ ਸਚਿ ਸਮੋਈ ॥੧॥
ਜੋ ਜਨ ਪ੍ਰਭ ਕੀ ਸਰਣੀ ਆਵੈ ਤਾ ਕੀ ਦੁਰਮਤਿ ਸਗਲ ਮਿਟਾਵੈ ॥
ਸਾਧਸੰਗਤਿ ਕੀ ਮਹਿਮਾ ਊਚੀ ਤਾ ਕੀ ਉਪਮਾ ਕਹਣੁ ਨ ਜਾਵੈ ॥
ਜੋ ਜਨ ਪ੍ਰਭ ਕੀ ਭਗਤਿ ਕਰੇਹਿ ਤਾ ਕੈ ਸੰਗਿ ਸਭੁ ਕੋਈ ਤਰੈ ॥
ਆਪਿ ਤਰੈ ਲੋਕਾ ਗਤਿ ਕਰੈ ਤਾ ਕੀ ਸੋਭਾ ਸਭ ਜਗ ਮਹਿ ਪਵੈ ॥
ਜੋ ਜਨ ਪ੍ਰਭ ਕੈ ਹਿਰਦੈ ਵਸੈ ਤਾ ਕੈ ਨੇੜੈ ਜਮੁ ਨਾ ਆਵੈ ॥
ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਟੀਅਹਿ ਤਾ ਕੈ ਬਹੁੜਿ ਨ ਗਰਭਿ ਸਮਾਵੈ ॥
ਜੋ ਜਨ ਪ੍ਰਭ ਕੀ ਸਰਣੀ ਪਇਆ ਤਾ ਕੀ ਕਾਣਿ ਕਰੈ ਸਭ ਕੋਈ ॥
ਨਾਨਕ ਜੋ ਜਨ ਏਕੁ ਪਛਾਣੈ ਸੋ ਸਹਜੇ ਸਚਿ ਸਮੋਈ ॥੧॥

ه‌ڵ ئه‌وه‌. ڕه‌مه‌ز ده‌ڵێت: ئه‌و جۆره‌ ئاژه‌ڵانه‌ی
ده‌ستیان ڕاگه‌یشت. ئینجا جۆره‌ ئاژه‌ڵێکی دیکه‌

ده‌ستپێکی ئه‌ستێره‌

ئه‌ستێره‌ی ڕه‌مه‌ز ئه‌ستێره‌یه‌کی گه‌وره‌یه‌،
هه‌ڵده‌ستێت و ده‌چێته‌ ناوه‌ڕاستی ئاسمانه‌وه‌،
ئه‌ستێره‌ی ڕه‌مه‌ز ده‌ڵێت: ئه‌ی خوا ئه‌ی پاشا
ئه‌ی خاوه‌نی هه‌موو شتێک، ئه‌ی خاوه‌نی
ئه‌ستێره‌ی ڕه‌مه‌ز و ئه‌ستێره‌ی ده‌ستپێکی
ساڵ، ئه‌ی خاوه‌نی ئه‌ستێره‌ی ڕه‌مه‌ز و
ئه‌ستێره‌ی ده‌ستپێکی ساڵ

ﻭﺍﻟﻤﺆﻣﻨﻮﻥ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﺍﻟﻘﺎﻧﺘﻴﻦ ﻭﺍﻟﻘﺎﻧﺘﺎﺕ ﻭﺍﻟﺼﺎﺩﻗﻴﻦ ﻭﺍﻟﺼﺎﺩﻗﺎﺕ
ﻭﺍﻟﺼﺎﺑﺮﻳﻦ ﻭﺍﻟﺼﺎﺑﺮﺍﺕ ﻭﺍﻟﺨﺎﺷﻌﻴﻦ ﻭﺍﻟﺨﺎﺷﻌﺎﺕ ﻭﺍﻟﻤﺘﺼﺪﻗﻴﻦ ﻭﺍﻟﻤﺘﺼﺪﻗﺎﺕ
ﻭﺍﻟﺼﺎﺋﻤﻴﻦ ﻭﺍﻟﺼﺎﺋﻤﺎﺕ ﻭﺍﻟﺤﺎﻓﻈﻴﻦ ﻓﺮﻭﺟﻬﻢ ﻭﺍﻟﺤﺎﻓﻈﺎﺕ ﻭﺍﻟﺬﺍﻛﺮﻳﻦ ﺍﷲ
ﻛﺜﻴﺮﺍ ﻭﺍﻟﺬﺍﻛﺮﺍﺕ ﺃﻋﺪ ﺍﷲ ﻟﻬﻢ ﻣﻐﻔﺮﺓ ﻭﺃﺟﺮﺍ ﻋﻈﻴﻤﺎ ۝ ﻭﻣﺎ ﻛﺎﻥ
ﻟﻤﺆﻣﻦ ﻭﻻ ﻣﺆﻣﻨﺔ ﺇﺫﺍ ﻗﻀﻰ ﺍﷲ ﻭﺭﺳﻮﻟﻪ ﺃﻣﺮﺍ ﺃﻥ ﻳﻜﻮﻥ ﻟﻬﻢ ﺍﻟﺨﻴﺮﺓ
ﻣﻦ ﺃﻣﺮﻫﻢ ﻭﻣﻦ ﻳﻌﺺ ﺍﷲ ﻭﺭﺳﻮﻟﻪ ﻓﻘﺪ ﺿﻞ ﺿﻼﻻ ﻣﺒﻴﻨﺎ ۝ ﻭﺇﺫ ﺗﻘﻮﻝ
ﻟﻠﺬﻱ ﺃﻧﻌﻢ ﺍﷲ ﻋﻠﻴﻪ ﻭﺃﻧﻌﻤﺖ ﻋﻠﻴﻪ ﺃﻣﺴﻚ ﻋﻠﻴﻚ ﺯﻭﺟﻚ ﻭﺍﺗﻖ ﺍﷲ
ﻭﺗﺨﻔﻲ ﻓﻲ ﻧﻔﺴﻚ ﻣﺎ ﺍﷲ ﻣﺒﺪﻳﻪ ﻭﺗﺨﺸﻰ ﺍﻟﻨﺎﺱ ﻭﺍﷲ ﺃﺣﻖ ﺃﻥ ﺗﺨﺸﺎﻩ ﻓﻠﻤﺎ
ﻗﻀﻰ ﺯﻳﺪ ﻣﻨﻬﺎ ﻭﻃﺮ ﺯﻭﺟﻨﺎﻛﻬﺎ ﻟﻜﻲ ﻻ ﻳﻜﻮﻥ ﻋﻠﻰ ﺍﻟﻤﺆﻣﻨﻴﻦ ﺣﺮﺝ ﻓﻲ
ﺃﺯﻭﺍﺝ ﺃﺩﻋﻴﺎﺋﻬﻢ ﺇﺫﺍ ﻗﻀﻮﺍ ﻣﻨﻬﻦ ﻭﻃﺮ ﻭﻛﺎﻥ ﺃﻣﺮ ﺍﷲ ﻣﻔﻌﻮﻻ ۝ ﻣﺎ ﻛﺎﻥ
ﻋﻠﻰ ﺍﻟﻨﺒﻲ ﻣﻦ ﺣﺮﺝ ﻓﻴﻤﺎ ﻓﺮﺽ ﺍﷲ ﻟﻪ ﺳﻨﺔ ﺍﷲ ﻓﻲ ﺍﻟﺬﻳﻦ ﺧﻠﻮﺍ ﻣﻦ
ﻗﺒﻞ ﻭﻛﺎﻥ ﺃﻣﺮ ﺍﷲ ﻗﺪﺭﺍ ﻣﻘﺪﻭﺭﺍ ۝ ﺍﻟﺬﻳﻦ ﻳﺒﻠﻐﻮﻥ ﺭﺳﺎﻻﺕ ﺍﷲ ﻭﻳﺨﺸﻮﻧﻪ
ﻭﻻ ﻳﺨﺸﻮﻥ ﺃﺣﺪﺍ ﺇﻻ ﺍﷲ ﻭﻛﻔﻰ ﺑﺎﷲ ﺣﺴﻴﺒﺎ ۝ ﻣﺎ ﻛﺎﻥ ﻣﺤﻤﺪ ﺃﺑﺎ ﺃﺣﺪ
ﻣﻦ ﺭﺟﺎﻟﻜﻢ ﻭﻟﻜﻦ ﺭﺳﻮﻝ ﺍﷲ ﻭﺧﺎﺗﻢ ﺍﻟﻨﺒﻴﻴﻦ ﻭﻛﺎﻥ ﺍﷲ ﺑﻜﻞ ﺷﻲء ﻋﻠﻴﻤﺎ ۝
ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺍﺫﻛﺮﻭﺍ ﺍﷲ ﺫﻛﺮﺍ ﻛﺜﻴﺮﺍ ۝ ﻭﺳﺒﺤﻮﻩ ﺑﻜﺮﺓ ﻭﺃﺻﻴﻼ
ﻫﻮ ﺍﻟﺬﻱ ﻳﺼﻠﻲ ﻋﻠﻴﻜﻢ ﻭﻣﻼﺋﻜﺘﻪ ﻟﻴﺨﺮﺟﻜﻢ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ ﺍﻟﻨﻮﺭ ﻭﻛﺎﻥ
ﺑﺎﻟﻤﺆﻣﻨﻴﻦ ﺭﺣﻴﻤﺎ ۝ ﺗﺤﻴﺘﻬﻢ ﻳﻮﻡ ﻳﻠﻘﻮﻧﻪ ﺳﻼﻡ ﻭﺃﻋﺪ ﻟﻬﻢ ﺃﺟﺮﺍ ﻛﺮﻳﻤﺎ ۝
ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﻨﺒﻲ ﺇﻧﺎ ﺃﺭﺳﻠﻨﺎﻙ ﺷﺎﻫﺪﺍ ﻭﻣﺒﺸﺮﺍ ﻭﻧﺬﻳﺮﺍ ۝ ﻭﺩﺍﻋﻴﺎ ﺇﻟﻰ

ؤ ڕەشایی ئەو ڕۆژانە وەک ڕۆژانی نووح
: وایە کە پاش لافاوەکە
ئ ئاسۆ ئاوەدانی دەکردەوە و ئاو
: بەرەبەر دادەبەزی
ب کۆتر نەیدۆزییەوە جێی پێی بدات
: و بگەڕێتەوە بۆ لای
ج نووح دەستی درێژ کرد و هێنایەوە
: بۆ ناو کەشتییەکە
د حەوت ڕۆژی تر ڕاوەستا و جارێکی تر
: کۆترەکەی نارد
ه کۆتر لە ئێوارەدا گەڕایەوە بۆ لای
: و گەڵایەکی زەیتوونی
و لە دەمیدا بوو، نووح زانی کە ئاو
: لە سەر زەوی کەمی کردووە
ز حەوت ڕۆژی تر ڕاوەستا و کۆترەکەی
: نارد، بەڵام ئیتر نەگەڕایەوە
ح لە ساڵی شەشسەد و یەکدا، لە یەکەم
: ڕۆژی یەکەمی مانگدا
ط ئاو لە سەر زەوی وشک بووبوو،
: نووح سەرپۆشی کەشتییەکەی لابرد
ی و ڕوانی کە ڕووی زەوی وشک بووەتەوە
: ک لە یەکەم ڕۆژی مانگدا
ل خودا بە نووحی فەرموو
: م لە کەشتییەکە بێتە دەرێ
ن تۆ و ژنەکەت و کوڕەکانت و ژنەکانی
: کوڕەکانت لەگەڵ خۆتدا
س هەموو ئاژەڵێک کە لەگەڵتدایە
: ع لە هەموو گیانلەبەرێک
ف و لە هەموو خشۆکێک کە بە سەر
: زەویدا دەخشێ
ص بیانێنە دەرێ با بە سەر زەویدا
: بڕۆن و بەرەکەت بن
ق و بەرەو ژوور زۆر بن لە سەر زەوی
: ر نووح و کوڕەکانی و ژنەکەی
ش و ژنەکانی کوڕەکانی لەگەڵ خۆیدا
: ت هەموو ئاژەڵێک
ث هەموو خشۆکێک و هەموو باڵندەیەک
: خ هەموو ئەوانەی
ذ کە بە سەر زەویدا دەجووڵێن
: ض بە پێی جۆرەکانیان
ظ لە کەشتییەکەوە هاتنە دەرێ
: غ نووح
ع قوربانگایەکی بۆ یەزدان دروست کرد
: و لە هەموو ئاژەڵە
غ پاکەکان و لە هەموو باڵندە پاکەکان
: هێنا و قوربانی سووتاوی
ف لە سەر قوربانگاکە پێشکەش کرد
: ق یەزدان بۆنی خۆشی
ر لێ هەڵستا و لە دڵی خۆیدا گوتی
: ش جارێکی تر
ت نەفرەت لە زەوی ناکەم بە هۆی
: خ مرۆڤەوە
ذ چونکە بیر و هزری دڵی مرۆڤ
: ض لە منداڵییەوە
ظ خراپە، جارێکی تر هەموو
: غ زیندەوەرانی
ع نەفرەت لێ ناکەم وەک چۆن
: ف کردم
ق هەتا ڕۆژانی زەوی ماون
: ک چاندن و دروێنە
ل و سەرما و گەرما و هاوین و زستان
: م و ڕۆژ و شەو
ن هەرگیز ڕانابڕێن

ܕܐ ܒܪܟܐ ܚܢܐ ܫܢܐ ܠܡܬܢܚ ܐ
ܚܕ ܚܢܐ ܒܐ ܡܢ ܠ ܡܢ ܚܢܐ :
ܕܡܢ ܠܡܢ ܠ ܠܡܢ ܫܢܐ ܚܕ ܕܡܢ
ܫܢܐ ܡܢ ܚܕ ܠ ܡܢ ܚܢܐ :
ܡܢ ܠ ܡܢ ܕ ܡܢ ܠ ܡܢ ܐ
ܠ ܡܢ ܐ ܚܕ ܠ ܡܢ ܚܢ ܡ :
ܡ ܠ ܡܢ ܚ ܡ ܠ ܡܢ ܚ ܡ
ܡ ܠ ܡܢ ܚ ܡ ܠ ܡܢ ܚ ܡ :
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ܡ ܠ ܡܢ ܚ ܡ ܠ ܡܢ ܚ ܡ :

ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲡⲉⲧⲁⲓⲛⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧ

سلا هوحكا سلا رب لهوهكا حلـــــه :
دبرب بم وذه هوحكا مكا حذكا دهكا :
رب بم بذرب ولقا دهوتهكا ـــــب :
وذه دهقه دكا لحتكهب حنه لحتكهب ؛
ره سآبا سابت سنه دكا صكهب حـــ :
دحه كا سوب لحم ماته دهوهه حنه سآبا ؛
ره خذه دحنده رذرب حنه هوحكا دب :
مندكا بلا لله زذا دسه حبا رذرب ؛
ره حنه هلا سلا دهوهه زوسا لحذا حلحا :
هوهه خه هكا مكا دهكا رهب دعب ؛
مكا دعبا هوه لحتكهب ـــــب :
ههحذه دهكا دهوهه دهوهه دهوهه ؛
دكا بحسهب خكهب هحذا سهذا دهذا ؛
كنه لحتا دنه خذا علحه حه رب سه :
مكا زهكلكه حذ هوحنا دهحذا دعنده ؛
هحذا لحا عنده دهلا دحح لحتسهب :
ههنه هحذا لحوهذه لهحذا دلا سه ؛
حنه لا دهحذا دهذا كوذا حنه لحتسهب :
ههنده لحنه خكهب رهكهب دهلا كهحب ؛
حكهنه هلا حلا سلا حوا حوذا دهحذا :
ههحكنه ذذا ححكا دهوحكا سنب ؛
حلحنا كلا هوحه حلا دحذا رب :
ه دح كا حلا ححسه كذا حذح لحنه ؛

ملعم اهر لمنا كەلجا بعقدا دحدە ه
حلاصر زعا وكملجا زعا ركم حدەسە.
دىلىا زدا دحدىر حدەصا ەدەقر دحقىر ه
جلسا هر هدم دلسا خلحدا دزدحم رعسە.
دها حقىلەم ەدحقى مر حل حس مكلىلەم ه
ملكا بحدا دهنا هر حلا هر دنه دعمرە.
دحلاەم ەدحقىلجا ەسعدا حلسىر ه
ىر له لحدا ەدەسە دحدە دەسە هذا ەسلاەلحا.
هنه هدم دعدا سعدم دەكلەلەم حس ه
لحمسقا لى كاا هر هنه لاك هذه صلسە.
دنه سعدم ەدحقىلجا ەسعدا حلسىر ەسلاەلحا!
له بعدا دوله سعدم قلله لمى رعسە.
حدد دهنا دهنه سعدا دلەسعدا هنه سعدا دحدەسعدىر ه
دلى سعدا هدم هر ەلىلىر دوم لسعدا سعسە.
دلحدىر ەدەسا حلاەلحا ەسعدم لحمسقا سەدە دحدا!
لحدا ەدەسا حلا ٨ەصعدا دلا ەدەسا حلىلسە.
ەسعدم دلحا حدە لحمسقا حلىلسە دىسە ه
ەنه ٨ەصعدە ەنه قلله سعسحسە.
ىر حدە ەدحدىر ەدەسا دهنهدعدا حنعا حدەسە ه
ەنه ىرىم دسلاه لعدا دلى سعدسە.
دىهنه ەسعلا ەسلاەلحا ەسلاەلحا حس زعا ه
حكەلجا زعا دعسعدە حلاەا ەسعدەلحا.
ەسعسحسە ەسعسحسە حنج ٨ەسلا ەسعسحسە دحلعسا ه
حدە لسدا لهم ٨ەصعدا ەنه قلله.

ಅಧಿಕಾರಿಯು ಅಧಿಕಾರಿಯ ಅಧಿಕಾರಿಯ ಅಧಿಕಾರಿಯ

ﻣﺪﻫﺐ ﺩﻣﻪ ﺧﺪﺭ ﺩﻣﻪ ﻣﻠﻚ ﺳﻪﻟﻪ ۞
ﺩﻫﺎﺭ ﺣﻤﻪ ﺳﻪﺭ ﺳﻪﺭ ﺣﻤﻪ ﺳﻠﻴﻤﻪ ۞
ﺳﻠﻴﻤﻪ ﺳﻠﻢ ﺩﻫﺎﺭ ﺳﻠﻢ ﺳﻠﻴﻤﻪ ۞
ﻣﺎ ﻣﺪﻫﺐ ﺳﻪﺭ ﺩﻫﺎﺭ ﺳﻪﺭ ﺩﻫﺎﺭ ۞
ﺩﻫﺎﺭ ﺩﻫﺎﺭ ﺳﻠﻢ ﺳﻠﻢ ﺩﻫﺎﺭ ﺩﻫﺎﺭ ۞
ﺳﻪﺭ ﺩﻫﺎﺭ ﺳﻠﻢ ﺳﻠﻢ ﺳﻠﻢ ﺳﻠﻢ ۞
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ﻭﻟﻤﺎ ﺍﺳﺘﻘﺮ ﺍﻟﻤﻠﻚ ﺑﺎﻟﻤﺪﻳﻨﺔ ﺍﻟﺘﻲ ﺍﺧﺘﺎﺭﻫﺎ ﻟﻨﻔﺴﻪ ﻭﺍﺳﺘﻮﻃﻦ ﺑﻬﺎ ﻭﺍﺳﺘﻮﺳﻖ ﻟﻪ ﺍﻟﺴﻠﻄﺎﻥ ﻭﺍﻧﺘﻈﻢ ﻟﻪ ﺍﻟﻤﻠﻚ ﻭﺍﺳﺘﻘﺎﻡ ﻟﻪ ﺍﻟﺤﻜﻢ ﻭﺍﺳﺘﻘﺎﻣﺖ ﻟﻪ ﺍﻟﺮﻋﻴﺔ ﻭﺍﻟﺠﻨﻮﺩ ﻭﺍﻟﺤﺎﺷﻴﺔ ﻭﺍﻟﻌﺒﻴﺪ ﻭﺍﻟﺨﺪﻡ ﻭﺍﻟﺤﺸﻢ ﻭﺍﻟﺨﻮﻝ ﻭﺍﻟﻤﻤﺎﻟﻴﻚ ﻭﺍﻟﺤﺮﺱ ﻭﺍﻟﺤﺮﻡ ﻭﺍﻟﺤﺮﻳﻢ ﻭﺍﻟﺤﺎﺷﻴﺔ

ﻭﻣﻦ ﻳﺘﻮﻟﻬﻢ ﻣﻨﻜﻢ ﻓﺈﻧﻪ ﻣﻨﻬﻢ ۝ ﺇﻥ ﺍﻟﻠﻪ ﻻ ﻳﻬﺪﻱ ﺍﻟﻘﻮﻡ ﺍﻟﻈﺎﻟﻤﻴﻦ ۝ ﻓﺘﺮﻯ ﺍﻟﺬﻳﻦ ﻓﻲ ﻗﻠﻮﺑﻬﻢ ﻣﺮﺽ ﻳﺴﺎﺭﻋﻮﻥ ﻓﻴﻬﻢ ﻳﻘﻮﻟﻮﻥ ﻧﺨﺸﻰ ﺃﻥ ﺗﺼﻴﺒﻨﺎ ﺩﺍﺋﺮﺓ ﻓﻌﺴﻰ ﺍﻟﻠﻪ ﺃﻥ ﻳﺄﺗﻲ ﺑﺎﻟﻔﺘﺢ ﺃﻭ ﺃﻣﺮ ﻣﻦ ﻋﻨﺪﻩ ﻓﻴﺼﺒﺤﻮﺍ ﻋﻠﻰ ﻣﺎ ﺃﺳﺮﻭﺍ ﻓﻲ ﺃﻧﻔﺴﻬﻢ ﻧﺎﺩﻣﻴﻦ ۝ ﻭﻳﻘﻮﻝ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺃﻫﺆﻻﺀ ﺍﻟﺬﻳﻦ ﺃﻗﺴﻤﻮﺍ ﺑﺎﻟﻠﻪ ﺟﻬﺪ ﺃﻳﻤﺎﻧﻬﻢ ﺇﻧﻬﻢ ﻟﻤﻌﻜﻢ ﺣﺒﻄﺖ ﺃﻋﻤﺎﻟﻬﻢ ﻓﺄﺻﺒﺤﻮﺍ ﺧﺎﺳﺮﻳﻦ ۝ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻣﻦ ﻳﺮﺗﺪ ﻣﻨﻜﻢ ﻋﻦ ﺩﻳﻨﻪ ﻓﺴﻮﻑ ﻳﺄﺕ ﺍﻟﻠﻪ ﺑﻘﻮﻡ ﻳﺤﺒﻬﻢ ﻭﻳﺤﺒﻮﻧﻪ ﺃﺫﻟﺔ ﻋﻠﻰ ﺍﻟﻤﺆﻣﻨﻴﻦ ﺃﻋﺰﺓ ﻋﻠﻰ ﺍﻟﻜﺎﻓﺮﻳﻦ ﻳﺠﺎﻫﺪﻭﻥ ﻓﻲ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﻭﻻ ﻳﺨﺎﻓﻮﻥ ﻟﻮﻣﺔ ﻻﺋﻢ ﺫﻟﻚ ﻓﻀﻞ ﺍﻟﻠﻪ ﻳﺆﺗﻴﻪ ﻣﻦ ﻳﺸﺎﺀ ﻭﺍﻟﻠﻪ ﻭﺍﺳﻊ ﻋﻠﻴﻢ ۝ ﺇﻧﻤﺎ ﻭﻟﻴﻜﻢ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻭﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺍﻟﺬﻳﻦ ﻳﻘﻴﻤﻮﻥ ﺍﻟﺼﻠﻮﺓ ﻭﻳﺆﺗﻮﻥ ﺍﻟﺰﻛﻮﺓ ﻭﻫﻢ ﺭﺍﻛﻌﻮﻥ ۝ ﻭﻣﻦ ﻳﺘﻮﻝ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻭﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻓﺈﻥ ﺣﺰﺏ ﺍﻟﻠﻪ ﻫﻢ ﺍﻟﻐﺎﻟﺒﻮﻥ ۝ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻻ ﺗﺘﺨﺬﻭﺍ ﺍﻟﺬﻳﻦ ﺍﺗﺨﺬﻭﺍ ﺩﻳﻨﻜﻢ ﻫﺰﻭﺍ ﻭﻟﻌﺒﺎ ﻣﻦ ﺍﻟﺬﻳﻦ ﺃﻭﺗﻮﺍ ﺍﻟﻜﺘﺎﺏ ﻣﻦ ﻗﺒﻠﻜﻢ ﻭﺍﻟﻜﻔﺎﺭ ﺃﻭﻟﻴﺎﺀ ﻭﺍﺗﻘﻮﺍ ﺍﻟﻠﻪ ﺇﻥ ﻛﻨﺘﻢ ﻣﺆﻣﻨﻴﻦ ۝ ﻭﺇﺫﺍ ﻧﺎﺩﻳﺘﻢ ﺇﻟﻰ ﺍﻟﺼﻠﻮﺓ ﺍﺗﺨﺬﻭﻫﺎ ﻫﺰﻭﺍ ﻭﻟﻌﺒﺎ ﺫﻟﻚ ﺑﺄﻧﻬﻢ ﻗﻮﻡ ﻻ ﻳﻌﻘﻠﻮﻥ ۝ ﻗﻞ ﻳﺎ ﺃﻫﻞ ﺍﻟﻜﺘﺎﺏ ﻫﻞ ﺗﻨﻘﻤﻮﻥ ﻣﻨﺎ ﺇﻻ ﺃﻥ ﺁﻣﻨﺎ ﺑﺎﻟﻠﻪ ﻭﻣﺎ ﺃﻧﺰﻝ ﺇﻟﻴﻨﺎ ﻭﻣﺎ ﺃﻧﺰﻝ ﻣﻦ ﻗﺒﻞ ﻭﺃﻥ ﺃﻛﺜﺮﻛﻢ ﻓﺎﺳﻘﻮﻥ ۝ ﻗﻞ ﻫﻞ ﺃﻧﺒﺌﻜﻢ ﺑﺸﺮ ﻣﻦ ﺫﻟﻚ ﻣﺜﻮﺑﺔ ﻋﻨﺪ ﺍﻟﻠﻪ ﻣﻦ ﻟﻌﻨﻪ ﺍﻟﻠﻪ ﻭﻏﻀﺐ ﻋﻠﻴﻪ ﻭﺟﻌﻞ ﻣﻨﻬﻢ ﺍﻟﻘﺮﺩﺓ ﻭﺍﻟﺨﻨﺎﺯﻳﺮ ﻭﻋﺒﺪ ﺍﻟﻄﺎﻏﻮﺕ ﺃﻭﻟﺌﻚ ﺷﺮ ﻣﻜﺎﻧﺎ ﻭﺃﺿﻞ ﻋﻦ ﺳﻮﺍﺀ ﺍﻟﺴﺒﻴﻞ ۝ ﻭﺇﺫﺍ ﺟﺎﺀﻭﻛﻢ ﻗﺎﻟﻮﺍ ﺁﻣﻨﺎ ﻭﻗﺪ ﺩﺧﻠﻮﺍ ﺑﺎﻟﻜﻔﺮ ﻭﻫﻢ ﻗﺪ ﺧﺮﺟﻮﺍ ﺑﻪ ﻭﺍﻟﻠﻪ ﺃﻋﻠﻢ ﺑﻤﺎ ﻛﺎﻧﻮﺍ ﻳﻜﺘﻤﻮﻥ ۝ ﻭﺗﺮﻯ ﻛﺜﻴﺮﺍ ﻣﻨﻬﻢ ﻳﺴﺎﺭﻋﻮﻥ ﻓﻲ ﺍﻹﺛﻢ ﻭﺍﻟﻌﺪﻭﺍﻥ ﻭﺃﻛﻠﻬﻢ ﺍﻟﺴﺤﺖ ﻟﺒﺌﺲ ﻣﺎ ﻛﺎﻧﻮﺍ ﻳﻌﻤﻠﻮﻥ ۝ ﻟﻮﻻ ﻳﻨﻬﺎﻫﻢ ﺍﻟﺮﺑﺎﻧﻴﻮﻥ ﻭﺍﻷﺣﺒﺎﺭ ﻋﻦ ﻗﻮﻟﻬﻢ ﺍﻹﺛﻢ ﻭﺃﻛﻠﻬﻢ ﺍﻟﺴﺤﺖ ﻟﺒﺌﺲ ﻣﺎ ﻛﺎﻧﻮﺍ ﻳﺼﻨﻌﻮﻥ ۝ ﻭﻗﺎﻟﺖ ﺍﻟﻴﻬﻮﺩ ﻳﺪ ﺍﻟﻠﻪ ﻣﻐﻠﻮﻟﺔ ﻏﻠﺖ ﺃﻳﺪﻳﻬﻢ ﻭﻟﻌﻨﻮﺍ ﺑﻤﺎ ﻗﺎﻟﻮﺍ ﺑﻞ ﻳﺪﺍﻩ ﻣﺒﺴﻮﻃﺘﺎﻥ ﻳﻨﻔﻖ ﻛﻴﻒ ﻳﺸﺎﺀ ﻭﻟﻴﺰﻳﺪﻥ ﻛﺜﻴﺮﺍ ﻣﻨﻬﻢ ﻣﺎ ﺃﻧﺰﻝ ﺇﻟﻴﻚ ﻣﻦ ﺭﺑﻚ ﻃﻐﻴﺎﻧﺎ ﻭﻛﻔﺮﺍ ﻭﺃﻟﻘﻴﻨﺎ ﺑﻴﻨﻬﻢ ﺍﻟﻌﺪﺍﻭﺓ ﻭﺍﻟﺒﻐﻀﺎﺀ ﺇﻟﻰ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ ﻛﻠﻤﺎ ﺃﻭﻗﺪﻭﺍ ﻧﺎﺭﺍ ﻟﻠﺤﺮﺏ ﺃﻃﻔﺄﻫﺎ ﺍﻟﻠﻪ ﻭﻳﺴﻌﻮﻥ ﻓﻲ ﺍﻷﺭﺽ ﻓﺴﺎﺩﺍ ﻭﺍﻟﻠﻪ ﻻ ﻳﺤﺐ ﺍﻟﻤﻔﺴﺪﻳﻦ

ﻭﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻭﺗﻘﺪﺱ ﻭﺍﻟﻠﻪ ﻳﺪﻋﻮ ﺇﻟﻰ ﺩﺍﺭ ﺍﻟﺴﻼﻡ ﻭﻳﻬﺪﻱ ﻣﻦ ﻳﺸﺎﺀ ﺇﻟﻰ ﺻﺮﺍﻁ ﻣﺴﺘﻘﻴﻢ

ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ۔

ﻭﻛﺘﺒﻪ ﺍﻟﻌﺒﺪ ﺍﻟﻤﺬﻧﺐ ﺍﻟﺮﺍﺟﻲ ﻋﻔﻮ ﺭﺑﻪ ﺍﻟﻐﻨﻲ ﻣﺤﻤﺪ ﺍﻟﻴﺎﺱ ﺍﻟﻜﺎﻧﺪﻫﻠﻮﻱ ﻋﻔﻲ ﻋﻨﻪ ﻭﻟﻮﺍﻟﺪﻳﻪ ﻭﻟﺠﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ۔

ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﺗﺒﻴﻴﺾ ﻫﺬﺍ ﺍﻟﺠﺰﺀ ﺍﻟﻤﺒﺎﺭﻙ ﻓﻲ ﺍﻟﺴﺎﻋﺔ ﺍﻟﺜﺎﻟﺜﺔ ﻣﻦ ﻳﻮﻡ ﺍﻟﺴﺒﺖ ﻓﻲ ﺍﻟﺴﺎﺩﺱ ﻭﺍﻟﻌﺸﺮﻳﻦ ﻣﻦ ﺷﻬﺮ ﺭﺑﻴﻊ ﺍﻟﺜﺎﻧﻲ ﺳﻨﺔ ﺍﺣﺪﻯ ﻭﺳﺒﻌﻴﻦ ﻭﺗﺴﻌﻤﺎﺋﺔ ﻣﻦ ﺍﻟﻬﺠﺮﺓ ﺍﻟﻨﺒﻮﻳﺔ ﻋﻠﻰ ﺻﺎﺣﺒﻬﺎ ﺍﻟﻒ ﺍﻟﻒ ﺻﻠﻮﺓ ﻭﺳﻼﻡ ۔

ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻭﻻ ﻭﺁﺧﺮﺍ ﻭﺍﻟﺼﻠﻮﺓ ﻭﺍﻟﺴﻼﻡ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺍﺻﺤﺎﺑﻪ ﺍﺟﻤﻌﻴﻦ ۔

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻟﺠﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ۔

ﺭﺑﻨﺎ ﺗﻘﺒﻞ ﻣﻨﺎ ﺍﻧﻚ ﺍﻧﺖ ﺍﻟﺴﻤﻴﻊ ﺍﻟﻌﻠﻴﻢ ۔

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ﻭﺍﻟﻤﺴﺘﻘﺒﻞ ﻭﻫﻮ ﻳﺘﻜﻠﻢ ﻋﻦ ﺍﻟﻤﺎﺿﻲ ﻭﺍﻟﺤﺎﺿﺮ

ﻭﺍﻧﺰﻋﻮﺍ ﺣﻠﻘﺔ ﺍﻟﺤﺪﻳﺪ ﻣﻦ ﺭﺃﺳﻪ ﻭﺍﻟﺘﻔﻮﺍ ﺑﻪ ﻭﺃﺧﺬﻭﺍ ﺍﻟﺘﺎﺝ ﻣﻦ ﻋﻠﻰ

٩ ﻭﻣﻦ ﺍﻟﻤﺴﺎﺀ ﺍﻟﻰ ﺍﻟﺼﺒﺎﺡ ﻳﺘﻐﻴﺮ ﺍﻟﻌﺸﺐ ﻭﻳﻴﺒﺲ ﻭﻣﻦ ﺍﻟﺼﺒﺎﺡ ﺍﻟﻰ ﺍﻟﻤﺴﺎﺀ ﻳﻘﻄﻊ ﻭﻳﻴﺒﺲ ﻭﻳﺠﻒ ٧ ﻓﺎﻧﻚ ﻗﺪ ﺍﻏﻀﺒﺘﻨﺎ ﺑﻐﻀﺒﻚ ﻭﺑﺴﺨﻄﻚ ﻗﺪ ﺍﺭﺑﻌﺘﻨﺎ ٨ ﻗﺪ ﺟﻌﻠﺖ ﺁﺛﺎﻣﻨﺎ ﻗﺪﺍﻣﻚ ﺧﻔﻴﺎﺋﻨﺎ ﻓﻲ ﻧﻮﺭ ﻭﺟﻬﻚ ٩ ﻓﺎﻧﻪ ﻗﺪ ﺍﻧﺤﺪﺭﺕ ﺟﻤﻴﻊ ﺍﻳﺎﻣﻨﺎ ﺑﺴﺨﻄﻚ ﻓﻨﻨﻘﺮﺽ ﺳﻨﻮﻧﻨﺎ ﻛﻘﻮﻝ ﻓﻢ ١٠ ﺍﻳﺎﻡ ﺳﻨﻴﻨﺎ ﻫﻲ ﻓﻲ ﺍﻟﺸﻘﺎﺀ ﻭﺍﻟﺘﻌﺐ ﻓﺎﻧﻬﺎ ﺗﻨﻘﺮﺽ ﺳﺮﻳﻌﺎ ﻭﻧﻄﻴﺮ ١١ ﻣﻦ ﻳﻌﺮﻑ ﺷﺪﺓ ﻏﻀﺒﻚ ﻭﻣﻦ ﻳﺨﺸﻰ ﺳﺨﻄﻚ ﺑﺤﺴﺐ ﺧﺸﻴﺘﻚ ١٢ ﻫﻜﺬﺍ ﻋﺮﻓﻨﺎ ﺍﻳﺎﻡ ﺳﻨﻴﻨﺎ ﻓﻨﺪﺧﻞ ﻗﻠﻮﺏ ﺣﻜﻤﺔ ١٣ ﺍﺭﺟﻊ ﻳﺎ ﺭﺏ ﺍﻟﻰ ﻣﺘﻰ ﻭﻟﻴﻜﻦ ﻟﻚ ﺍﻟﻨﺪﺍﻣﺔ ﻋﻠﻰ ﻋﺒﻴﺪﻙ ١٤ ﺍﺷﺒﻌﻨﺎ ﻓﻲ ﺍﻟﺼﺒﺎﺡ ﻣﻦ ﺭﺣﻤﺘﻚ ﻓﻨﺮﺗﻊ ﻭﻧﻔﺮﺡ ﻛﻞ ﺍﻳﺎﻣﻨﺎ ١٥ ﻓﺴﺮﻧﺎ ﻋﻮﺽ ﺍﻳﺎﻡ ﺍﺫﻟﺘﻨﺎ ﻭﺳﻨﻲ ﺷﻘﻴﻨﺎ ﻓﻴﻬﺎ ﺷﺮﻳ ١٦ ﻟﻴﻈﻬﺮ ﻋﻤﻠﻚ ﻟﻌﺒﻴﺪﻙ ﻭﺑﻬﺎﺋﻚ ﻟﺒﻨﻴﻬﻢ ١٧ ﻭﻟﺘﻜﻦ ﺑﻬﺎﺟﺔ ﺍﻟﺮﺏ ﺍﻟﻬﻨﺎ ﻭﻋﻤﻞ ﺍﻳﺪﻳﻨﺎ ﺍﺛﺒﺘﻪ ﻋﻠﻴﻨﺎ ﻧﻌﻢ ﻋﻤﻞ ﺍﻳﺪﻳﻨﺎ ﺍﺛﺒﺘﻪ

ﻭﻣﻦ ﻳﺮﺩ ﻓﻴﻪ ﺑﺈﻟﺤﺎﺩ ﺑﻈﻠﻢ ﻧﺬﻗﻪ ﻣﻦ ﻋﺬاﺏ ﺃﻟﻴﻢ ۝
ﻭﺇﺫ ﺑﻮﺃﻧﺎ ﻻﺑﺮاﻫﻴﻢ ﻣﻜﺎﻥ ﺍﻟﺒﻴﺖ ﺃﻥ ﻻ ﺗﺸﺮﻙ ﺑﻲ ﺷﻴﺌﺎ ﻭﻃﻬﺮ
ﺑﻴﺘﻲ ﻟﻠﻄﺎﺋﻔﻴﻦ ﻭﺍﻟﻘﺎﺋﻤﻴﻦ ﻭﺍﻟﺮﻛﻊ ﺍﻟﺴﺠﻮﺩ ۝ ﻭﺃﺫﻥ ﻓﻲ
ﺍﻟﻨﺎﺱ ﺑﺎﻟﺤﺞ ﻳﺄﺗﻮﻙ ﺭﺟﺎﻻ ﻭﻋﻠﻰ ﻛﻞ ﺿﺎﻣﺮ ﻳﺄﺗﻴﻦ ﻣﻦ ﻛﻞ
ﻓﺞ ﻋﻤﻴﻖ ۝ ﻟﻴﺸﻬﺪﻭا ﻣﻨﺎﻓﻊ ﻟﻬﻢ ﻭﻳﺬﻛﺮﻭا ﺍﺳﻢ ﺍﷲ ﻓﻲ ﺃﻳﺎﻡ
ﻣﻌﻠﻮﻣﺎﺕ ﻋﻠﻰ ﻣﺎ ﺭﺯﻗﻬﻢ ﻣﻦ ﺑﻬﻴﻤﺔ ﺍﻷﻧﻌﺎﻡ ﻓﻜﻠﻮا ﻣﻨﻬﺎ
ﻭﺃﻃﻌﻤﻮا ﺍﻟﺒﺎﺋﺲ ﺍﻟﻔﻘﻴﺮ ۝ ﺛﻢ ﻟﻴﻘﻀﻮا ﺗﻔﺜﻬﻢ ﻭﻟﻴﻮﻓﻮا
ﻧﺬﻭﺭﻫﻢ ﻭﻟﻴﻄﻮﻓﻮا ﺑﺎﻟﺒﻴﺖ ﺍﻟﻌﺘﻴﻖ ۝ ﺫﻟﻚ ﻭﻣﻦ ﻳﻌﻈﻢ
ﺣﺮﻣﺎﺕ ﺍﷲ ﻓﻬﻮ ﺧﻴﺮ ﻟﻪ ﻋﻨﺪ ﺭﺑﻪ ﻭﺃﺣﻠﺖ ﻟﻜﻢ ﺍﻷﻧﻌﺎﻡ
ﺇﻻ ﻣﺎ ﻳﺘﻠﻰ ﻋﻠﻴﻜﻢ ﻓﺎﺟﺘﻨﺒﻮا ﺍﻟﺮﺟﺲ ﻣﻦ ﺍﻷﻭﺛﺎﻥ ﻭﺍﺟﺘﻨﺒﻮا
ﻗﻮﻝ ﺍﻟﺰﻭﺭ ۝ ﺣﻨﻔﺎء ﷲ ﻏﻴﺮ ﻣﺸﺮﻛﻴﻦ ﺑﻪ ﻭﻣﻦ ﻳﺸﺮﻙ ﺑﺎﷲ
ﻓﻜﺄﻧﻤﺎ ﺧﺮ ﻣﻦ ﺍﻟﺴﻤﺎء ﻓﺘﺨﻄﻔﻪ ﺍﻟﻄﻴﺮ ﺃﻭ ﺗﻬﻮﻱ ﺑﻪ ﺍﻟﺮﻳﺢ
ﻓﻲ ﻣﻜﺎﻥ ﺳﺤﻴﻖ ۝ ﺫﻟﻚ ﻭﻣﻦ ﻳﻌﻈﻢ ﺷﻌﺎﺋﺮ ﺍﷲ ﻓﺈﻧﻬﺎ ﻣﻦ
ﺗﻘﻮﻯ ﺍﻟﻘﻠﻮﺏ ۝ ﻟﻜﻢ ﻓﻴﻬﺎ ﻣﻨﺎﻓﻊ ﺇﻟﻰ ﺃﺟﻞ ﻣﺴﻤﻰ ﺛﻢ ﻣﺤﻠﻬﺎ
ﺇﻟﻰ ﺍﻟﺒﻴﺖ ﺍﻟﻌﺘﻴﻖ ۝ ﻭﻟﻜﻞ ﺃﻣﺔ ﺟﻌﻠﻨﺎ ﻣﻨﺴﻜﺎ ﻟﻴﺬﻛﺮﻭا ﺍﺳﻢ
ﺍﷲ ﻋﻠﻰ ﻣﺎ ﺭﺯﻗﻬﻢ ﻣﻦ ﺑﻬﻴﻤﺔ ﺍﻷﻧﻌﺎﻡ ﻓﺈﻟﻬﻜﻢ ﺇﻟﻪ ﻭﺍﺣﺪ
ﻓﻠﻪ ﺃﺳﻠﻤﻮا ﻭﺑﺸﺮ ﺍﻟﻤﺨﺒﺘﻴﻦ ۝ ﺍﻟﺬﻳﻦ ﺇﺫا ﺫﻛﺮ ﺍﷲ ﻭﺟﻠﺖ
ﻗﻠﻮﺑﻬﻢ ﻭﺍﻟﺼﺎﺑﺮﻳﻦ ﻋﻠﻰ ﻣﺎ ﺃﺻﺎﺑﻬﻢ ﻭﺍﻟﻤﻘﻴﻤﻲ ﺍﻟﺼﻠﻮﺓ ﻭﻣﻤﺎ
ﺭﺯﻗﻨﺎﻫﻢ ﻳﻨﻔﻘﻮﻥ ۝ ﻭﺍﻟﺒﺪﻥ ﺟﻌﻠﻨﺎﻫﺎ ﻟﻜﻢ ﻣﻦ ﺷﻌﺎﺋﺮ ﺍﷲ
ﻟﻜﻢ ﻓﻴﻬﺎ ﺧﻴﺮ ﻓﺎﺫﻛﺮﻭا ﺍﺳﻢ ﺍﷲ ﻋﻠﻴﻬﺎ ﺻﻮاﻑ ﻓﺈﺫا ﻭﺟﺒﺖ
ﺟﻨﻮﺑﻬﺎ ﻓﻜﻠﻮا ﻣﻨﻬﺎ ﻭﺃﻃﻌﻤﻮا ﺍﻟﻘﺎﻧﻊ ﻭﺍﻟﻤﻌﺘﺮ ﻛﺬﻟﻚ ﺳﺨﺮﻧﺎﻫﺎ
ﻟﻜﻢ ﻟﻌﻠﻜﻢ ﺗﺸﻜﺮﻭﻥ ۝ ﻟﻦ ﻳﻨﺎﻝ ﺍﷲ ﻟﺤﻮﻣﻬﺎ ﻭﻻ ﺩﻣﺎﺅﻫﺎ ﻭﻟﻜﻦ
ﻳﻨﺎﻟﻪ ﺍﻟﺘﻘﻮﻯ ﻣﻨﻜﻢ ﻛﺬﻟﻚ ﺳﺨﺮﻫﺎ ﻟﻜﻢ ﻟﺘﻜﺒﺮﻭا ﺍﷲ ﻋﻠﻰ ﻣﺎ
ﻫﺪاﻛﻢ ﻭﺑﺸﺮ ﺍﻟﻤﺤﺴﻨﻴﻦ ۝ ﺇﻥ ﺍﷲ ﻳﺪاﻓﻊ ﻋﻦ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮا

ولا يجوز أن يكون الأمر بالشيء نهيًا عن ضده،
ولا النهي عن الشيء أمرًا بضده،
ولا يجوز أن يكون الأمر بالشيء أمرًا بما لا يتم إلا به،
ولا النهي عن الشيء نهيًا عما لا يتم إلا به،
ولا يجوز أن يكون الأمر بالشيء أمرًا بما يعلم أنه لا يفعل،
ولا النهي عن الشيء نهيًا عما يعلم أنه لا يترك،
ولا يجوز أن يكون الأمر بالشيء أمرًا بما يعلم أنه يفعل،
ولا النهي عن الشيء نهيًا عما يعلم أنه

ﻭَﻟَﺎ ﺗَﻘْﺮَﺑُﻮﺍ ﻣَﺎﻝَ ﺍﻟْﻴَﺘِﻴﻢِ ﺇِﻟَّﺎ ﺑِﺎﻟَّﺘِﻲ ﻫِﻲَ ﺃَﺣْﺴَﻦُ ﺣَﺘَّﻰٰ ﻳَﺒْﻠُﻎَ ﺃَﺷُﺪَّﻩُ ۚ
ﻭَﺃَﻭْﻓُﻮﺍ ﺑِﺎﻟْﻜَﻴْﻞِ ﻭَﺍﻟْﻤِﻴﺰَﺍﻥَ ﺑِﺎﻟْﻘِﺴْﻂِ ۖ ﻟَﺎ ﻧُﻜَﻠِّﻒُ ﻧَﻔْﺴًﺎ ﺇِﻟَّﺎ ﻭُﺳْﻌَﻬَﺎ ۖ
ﻭَﺇِﺫَﺍ ﻗُﻠْﺘُﻢْ ﻓَﺎﻋْﺪِﻟُﻮﺍ ﻭَﻟَﻮْ ﻛَﺎﻥَ ﺫَﺍ ﻗُﺮْﺑَﻰٰ ۖ ﻭَﺑِﻌَﻬْﺪِ ﺍﻟﻠَّﻪِ ﺃَﻭْﻓُﻮﺍ ۚ
ﺫَٰﻟِﻜُﻢْ ﻭَﺻَّﺎﻛُﻢْ ﺑِﻪِ ﻟَﻌَﻠَّﻜُﻢْ ﺗَﺬَﻛَّﺮُﻭﻥَ ۝ ١٥٢
ﻭَﺃَﻥَّ ﻫَٰﺬَﺍ ﺻِﺮَﺍﻃِﻲ ﻣُﺴْﺘَﻘِﻴﻤًﺎ ﻓَﺎﺗَّﺒِﻌُﻮﻩُ ۖ ﻭَﻟَﺎ ﺗَﺘَّﺒِﻌُﻮﺍ ﺍﻟﺴُّﺒُﻞَ ﻓَﺘَﻔَﺮَّﻕَ ﺑِﻜُﻢْ ﻋَﻦ ﺳَﺒِﻴﻠِﻪِ ۚ
ﺫَٰﻟِﻜُﻢْ ﻭَﺻَّﺎﻛُﻢْ ﺑِﻪِ ﻟَﻌَﻠَّﻜُﻢْ ﺗَﺘَّﻘُﻮﻥَ ۝ ١٥٣
ﺛُﻢَّ ﺁﺗَﻴْﻨَﺎ ﻣُﻮﺳَﻰ ﺍﻟْﻜِﺘَﺎﺏَ ﺗَﻤَﺎﻣًﺎ ﻋَﻠَﻰ ﺍﻟَّﺬِﻱ ﺃَﺣْﺴَﻦَ ﻭَﺗَﻔْﺼِﻴﻠًﺎ ﻟِّﻜُﻞِّ ﺷَﻲْﺀٍ ﻭَﻫُﺪًﻯ ﻭَﺭَﺣْﻤَﺔً ﻟَّﻌَﻠَّﻬُﻢ ﺑِﻠِﻘَﺎﺀِ ﺭَﺑِّﻬِﻢْ ﻳُﺆْﻣِﻨُﻮﻥَ ۝ ١٥٤
ﻭَﻫَٰﺬَﺍ ﻛِﺘَﺎﺏٌ ﺃَﻧﺰَﻟْﻨَﺎﻩُ ﻣُﺒَﺎﺭَﻙٌ ﻓَﺎﺗَّﺒِﻌُﻮﻩُ ﻭَﺍﺗَّﻘُﻮﺍ ﻟَﻌَﻠَّﻜُﻢْ ﺗُﺮْﺣَﻤُﻮﻥَ ۝ ١٥٥
ﺃَﻥ ﺗَﻘُﻮﻟُﻮﺍ ﺇِﻧَّﻤَﺎ ﺃُﻧﺰِﻝَ ﺍﻟْﻜِﺘَﺎﺏُ ﻋَﻠَﻰٰ ﻃَﺎﺋِﻔَﺘَﻴْﻦِ ﻣِﻦ ﻗَﺒْﻠِﻨَﺎ ﻭَﺇِﻥ ﻛُﻨَّﺎ ﻋَﻦ ﺩِﺭَﺍﺳَﺘِﻬِﻢْ ﻟَﻐَﺎﻓِﻠِﻴﻦَ ۝ ١٥٦
ﺃَﻭْ ﺗَﻘُﻮﻟُﻮﺍ ﻟَﻮْ ﺃَﻧَّﺎ ﺃُﻧﺰِﻝَ ﻋَﻠَﻴْﻨَﺎ ﺍﻟْﻜِﺘَﺎﺏُ ﻟَﻜُﻨَّﺎ ﺃَﻫْﺪَﻯٰ ﻣِﻨْﻬُﻢْ ۚ ﻓَﻘَﺪْ ﺟَﺎﺀَﻛُﻢ ﺑَﻴِّﻨَﺔٌ ﻣِّﻦ ﺭَّﺑِّﻜُﻢْ ﻭَﻫُﺪًﻯ ﻭَﺭَﺣْﻤَﺔٌ ۚ
ﻓَﻤَﻦْ ﺃَﻇْﻠَﻢُ ﻣِﻤَّﻦ ﻛَﺬَّﺏَ ﺑِﺂﻳَﺎﺕِ ﺍﻟﻠَّﻪِ ﻭَﺻَﺪَﻑَ ﻋَﻨْﻬَﺎ ۗ ﺳَﻨَﺠْﺰِﻱ ﺍﻟَّﺬِﻳﻦَ ﻳَﺼْﺪِﻓُﻮﻥَ ﻋَﻦْ ﺁﻳَﺎﺗِﻨَﺎ ﺳُﻮﺀَ ﺍﻟْﻌَﺬَﺍﺏِ ﺑِﻤَﺎ ﻛَﺎﻧُﻮﺍ ﻳَﺼْﺪِﻓُﻮﻥَ ۝ ١٥٧
ﻫَﻞْ ﻳَﻨﻈُﺮُﻭﻥَ ﺇِﻟَّﺎ ﺃَﻥ ﺗَﺄْﺗِﻴَﻬُﻢُ ﺍﻟْﻤَﻠَﺎﺋِﻜَﺔُ ﺃَﻭْ ﻳَﺄْﺗِﻲَ ﺭَﺑُّﻚَ ﺃَﻭْ ﻳَﺄْﺗِﻲَ ﺑَﻌْﺾُ ﺁﻳَﺎﺕِ ﺭَﺑِّﻚَ ۗ ﻳَﻮْﻡَ ﻳَﺄْﺗِﻲ ﺑَﻌْﺾُ ﺁﻳَﺎﺕِ ﺭَﺑِّﻚَ ﻟَﺎ ﻳَﻨﻔَﻊُ ﻧَﻔْﺴًﺎ ﺇِﻳﻤَﺎﻧُﻬَﺎ ﻟَﻢْ ﺗَﻜُﻦْ ﺁﻣَﻨَﺖْ ﻣِﻦ ﻗَﺒْﻞُ ﺃَﻭْ ﻛَﺴَﺒَﺖْ ﻓِﻲٓ ﺇِﻳﻤَﺎﻧِﻬَﺎ ﺧَﻴْﺮًﺍ ۗ ﻗُﻞِ ﺍﻧﺘَﻈِﺮُﻭٓﺍ ﺇِﻧَّﺎ ﻣُﻨﺘَﻈِﺮُﻭﻥَ ۝ ١٥٨
ﺇِﻥَّ ﺍﻟَّﺬِﻳﻦَ ﻓَﺮَّﻗُﻮﺍ ﺩِﻳﻨَﻬُﻢْ ﻭَﻛَﺎﻧُﻮﺍ ﺷِﻴَﻌًﺎ ﻟَّﺴْﺖَ ﻣِﻨْﻬُﻢْ ﻓِﻲ ﺷَﻲْﺀٍ ۚ ﺇِﻧَّﻤَﺎ ﺃَﻣْﺮُﻫُﻢْ ﺇِﻟَﻰ ﺍﻟﻠَّﻪِ ﺛُﻢَّ ﻳُﻨَﺒِّﺌُﻬُﻢ ﺑِﻤَﺎ ﻛَﺎﻧُﻮﺍ ﻳَﻔْﻌَﻠُﻮﻥَ ۝ ١٥٩
ﻣَﻦ ﺟَﺎﺀَ ﺑِﺎﻟْﺤَﺴَﻨَﺔِ ﻓَﻠَﻪُ ﻋَﺸْﺮُ ﺃَﻣْﺜَﺎﻟِﻬَﺎ ۖ ﻭَﻣَﻦ ﺟَﺎﺀَ ﺑِﺎﻟﺴَّﻴِّﺌَﺔِ ﻓَﻠَﺎ ﻳُﺠْﺰَﻯٰٓ ﺇِﻟَّﺎ ﻣِﺜْﻠَﻬَﺎ ﻭَﻫُﻢْ ﻟَﺎ ﻳُﻈْﻠَﻤُﻮﻥَ ۝ ١٦٠
ﻗُﻞْ ﺇِﻧَّﻨِﻲ ﻫَﺪَﺍﻧِﻲ ﺭَﺑِّﻲٓ ﺇِﻟَﻰٰ ﺻِﺮَﺍﻁٍ ﻣُّﺴْﺘَﻘِﻴﻢٍ ﺩِﻳﻨًﺎ ﻗِﻴَﻤًﺎ ﻣِّﻠَّﺔَ ﺇِﺑْﺮَٰﻫِﻴﻢَ ﺣَﻨِﻴﻔًﺎ ۚ ﻭَﻣَﺎ ﻛَﺎﻥَ ﻣِﻦَ ﺍﻟْﻤُﺸْﺮِﻛِﻴﻦَ ۝ ١٦١
ﻗُﻞْ ﺇِﻥَّ ﺻَﻠَﺎﺗِﻲ ﻭَﻧُﺴُﻜِﻲ ﻭَﻣَﺤْﻴَﺎﻱَ ﻭَﻣَﻤَﺎﺗِﻲ ﻟِﻠَّﻪِ ﺭَﺏِّ ﺍﻟْﻌَﺎﻟَﻤِﻴﻦَ ۝ ١٦٢
ﻟَﺎ ﺷَﺮِﻳﻚَ ﻟَﻪُ ۖ ﻭَﺑِﺬَٰﻟِﻚَ ﺃُﻣِﺮْﺕُ ﻭَﺃَﻧَﺎ ﺃَﻭَّﻝُ ﺍﻟْﻤُﺴْﻠِﻤِﻴﻦَ ۝ ١٦٣

ﻭﻣﻦ ﻳﺮﻳﺪ ﺃﻥ ﻳﺘﻌﻠﻢ ﻫﺬﻩ ﺍﻟﺼﻨﻌﺔ ﻭ
ﻳﺼﻴﺮ ﻣﺎﻫﺮﺍً ﻓﻴﻬﺎ ﻓﻠﻴﺘﻌﻠﻢ ﻫﺬﻩ ﺍﻟﻤﻘﺪﻣﺎﺕ:
ﻭﻫﻲ ﻣﻌﺮﻓﺔ ﺍﻟﺤﺮﻭﻑ ﻭﺍﻟﻨﻘﻂ ﻭﻫﺬﻩ ﻫﻲ
ﺍﻟﻤﻘﺪﻣﺎﺕ ﺍﻟﺘﻲ ﻻ ﺑﺪ ﻟﻜﻞ ﻣﻦ ﻳﺮﻳﺪ ﻫﺬﻩ ﺍﻟﺼﻨﻌﺔ:
ﻭﺍﻟﺤﺮﻭﻑ ﺍﺛﻨﺎ ﻭﺑﻀﻌﺔ ﻭﻫﻲ ﻫﺬﻩ ﻭ
ﻟﻜﻦ ﻳﻨﺒﻐﻲ ﺃﻥ ﻳﻌﺮﻑ ﺃﻭﻻً ﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭ
ﺑﻴﻦ ﺍﻟﻨﻘﻂ ﻓﺈﻥ ﺍﻟﻨﻘﻂ ﻫﻲ ﺍﻟﺘﻲ ﺗﻔﺮﻕ ﺑﻴﻦ ﺍﻟﺤﺮﻭﻑ:
ﻭﺍﻟﺤﺮﻭﻑ ﻫﻲ ﺍﻟﺘﻲ ﺗﺪﻝ ﻋﻠﻰ ﺍﻟﻤﻌﺎﻧﻲ ﻭ
ﻭﺍﻟﻨﻘﻂ ﻻ ﺗﺪﻝ ﻋﻠﻰ ﺷﻲﺀ ﻣﻦ ﺫﻟﻚ ﻭ
ﺇﻧﻤﺎ ﺗﺪﻝ ﻋﻠﻰ ﺍﻟﻔﺮﻕ ﺑﻴﻦ ﺍﻟﺤﺮﻭﻑ ﻓﻘﻂ:
ﻭﻫﺬﻩ ﻫﻲ ﺍﻟﺤﺮﻭﻑ ﺍﻟﺘﻲ ﻳﺴﺘﻌﻤﻠﻬﺎ ﺍﻟﻨﺎﺱ ﻭ
ﺣﺘﻰ ﻳﺘﻤﻜﻦ ﺍﻟﻤﺘﻌﻠﻢ ﻣﻦ ﻣﻌﺮﻓﺘﻬﺎ ﻭﺗﻤﻴﻴﺰﻫﺎ:
ﻭﻫﺬﻩ ﻫﻲ ﺍﻟﺼﻮﺭ ﺍﻟﺘﻲ ﺗﺴﺘﻌﻤﻞ ﻓﻲ ﺍﻟﻜﺘﺎﺑﺔ ﻭ
ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺴﻤﻰ ﺍﻟﺤﺮﻭﻑ ﺍﻟﻤﻔﺮﺩﺓ:
ﻭﻫﻲ ﺍﻟﺘﻲ ﻳﺘﺮﻛﺐ ﻣﻨﻬﺎ ﺍﻟﻜﻠﻤﺎﺕ ﻭ
ﺣﺘﻰ ﻳﺘﻤﻜﻦ ﺍﻟﻤﺘﻌﻠﻢ ﻣﻦ ﻣﻌﺮﻓﺔ ﺍﻟﻜﻠﻤﺎﺕ:
ﻭﻫﺬﻩ ﻫﻲ ﺍﻟﺼﻮﺭ ﺍﻟﺘﻲ ﺗﺴﻤﻰ ﺍﻟﺤﺮﻭﻑ ﺍﻟﻤﺮﻛﺒﺔ ﻭ
ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺴﻤﻰ ﺍﻟﻜﻠﻤﺎﺕ ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺪﻝ ﻋﻠﻰ ﺍﻟﻤﻌﺎﻧﻲ:
ﻭﻫﺬﻩ ﻫﻲ ﺍﻟﺘﻲ ﻳﺴﺘﻌﻤﻠﻬﺎ ﺍﻟﻨﺎﺱ ﻓﻲ ﻛﺘﺎﺑﺘﻬﻢ ﻭ
ﻭﻫﻲ ﺍﻟﺘﻲ ﻳﺘﻌﻠﻤﻬﺎ ﺍﻟﻤﺘﻌﻠﻤﻮﻥ ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺴﻤﻰ ﺍﻟﺨﻂ:
ﻭﻫﺬﻩ ﻫﻲ ﺍﻟﺘﻲ ﻳﺘﻌﻠﻤﻬﺎ ﺍﻟﻤﺘﻌﻠﻤﻮﻥ ﻭ
ﻭﻫﻲ ﺍﻟﺘﻲ ﻳﺘﻌﻠﻢ ﻣﻨﻬﺎ ﺍﻟﻤﺘﻌﻠﻢ ﻛﻴﻒ ﻳﻜﺘﺐ ﻭ
ﻭﻫﻲ ﺍﻟﺘﻲ ﻳﺘﻌﻠﻢ ﻣﻨﻬﺎ ﺍﻟﻤﺘﻌﻠﻢ ﻛﻴﻒ ﻳﻘﺮﺃ ﻭ
ﻭﻫﻲ ﺍﻟﺘﻲ ﻳﺘﻌﻠﻢ ﻣﻨﻬﺎ ﺍﻟﻤﺘﻌﻠﻢ ﻛﻴﻒ ﻳﻔﻬﻢ:

ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ۞
ﻭﺍﻟﺼﻼﺓ ﻭﺍﻟﺴﻼﻡ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ۞
ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﺣﺴﺒﻨﺎ ﺍﻟﻠﻪ ﻭﻧﻌﻢ ﺍﻟﻮﻛﻴﻞ ۞
ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞

ﻭﺍﻟﺴﻤﺎﺀ ﻭﻣﺎ ﺑﻨﺎﻫﺎ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﻃﺤﺎﻫﺎ ﻭﻧﻔﺲ ﻭﻣﺎ ﺳﻮﺍﻫﺎ ﻓﺄﻟﻬﻤﻬﺎ ﻓﺠﻮﺭﻫﺎ ﻭﺗﻘﻮﺍﻫﺎ ﻗﺪ ﺃﻓﻠﺢ ﻣﻦ ﺯﻛﻰ ﻫﺎ ﻭﻗﺪ ﺧﺎﺏ ﻣﻦ ﺩﺳﻰ ﻫﺎ ﻛﺬﺑﺖ ﺛﻤﻮﺩ ﺑﻄﻐﻮﺍﻫﺎ ﺇﺫ ﺍﻧﺒﻌﺚ ﺃﺷﻘﺎﻫﺎ ﻓﻘﺎﻝ ﻟﻬﻢ ﺭﺳﻮﻝ ﺍﷲ ﻧﺎﻗﺔ ﺍﷲ ﻭﺳﻘﻴﺎﻫﺎ ﻓﻜﺬﺑﻮﻩ ﻓﻌﻘﺮﻭﻫﺎ ﻓﺪﻣﺪﻡ ﻋﻠﻴﻬﻢ ﺭﺑﻬﻢ ﺑﺬﻧﺒﻬﻢ ﻓﺴﻮﺍﻫﺎ ﻭﻻ ﻳﺨﺎﻑ ﻋﻘﺒﺎﻫﺎ ﻓﺴﻮﻯ ﺑﻴﻨﻬﻢ ﻓﻲ ﺩﺍﺭﻫﻢ ﻓﺼﺎﺭﻭﺍ ﺭﻣﻴﻤﺎ ﻭﺭﻣﺎﻫﺎ ﻓﺄﺻﺒﺤﻮﺍ ﻛﻬﺸﻴﻢ ﺍﻟﻤﺤﺘﻈﺮ ﻭﺍﻟﻠﻴﻞ ﺇﺫﺍ ﻳﻐﺸﺎﻫﺎ ﻓﺄﺗﻰ ﻋﻠﻴﻬﻢ ﻣﻦ ﺃﻣﺮ ﺍﷲ ﻣﺎ ﻏﺸﻴﻬﻢ ﻭﺍﻟﻨﻬﺎﺭ ﺇﺫﺍ ﺟﻠﺎﻫﺎ ﻓﺄﺻﺒﺤﻮﺍ ﻓﻲ ﺩﺍﺭﻫﻢ ﻛﺄﻧﻬﻢ ﻟﻢ ﻳﻐﻨﻮﺍ ﻓﻴﻬﺎ ﻭﻻ ﻳﺮﺟﻮﻥ ﻟﻬﺎ ﺛﻮﺍﺑﺎ ﻭﻻ ﻳﺨﺎﻓﻮﻥ ﻋﻠﻴﻬﺎ ﻋﻘﺎﺑﺎ ﻭﺍﻟﺴﻤﺎﺀ ﻭﻣﺎ ﺑﻨﺎﻫﺎ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﻃﺤﺎﻫﺎ ﻭﻧﻔﺲ ﻭﻣﺎ ﺳﻮﺍﻫﺎ ﻓﺄﻟﻬﻤﻬﺎ ﻓﺠﻮﺭﻫﺎ ﻭﺗﻘﻮﺍﻫﺎ ﻗﺪ ﺃﻓﻠﺢ ﻣﻦ ﺯﻛﻰ ﻫﺎ ﻭﻗﺪ ﺧﺎﺏ ﻣﻦ ﺩﺳﻰ ﻫﺎ ﻛﺬﺑﺖ ﺛﻤﻮﺩ ﺑﻄﻐﻮﺍﻫﺎ ﺇﺫ ﺍﻧﺒﻌﺚ ﺃﺷﻘﺎﻫﺎ ﻓﻘﺎﻝ ﻟﻬﻢ ﺭﺳﻮﻝ ﺍﷲ ﻧﺎﻗﺔ ﺍﷲ ﻭﺳﻘﻴﺎﻫﺎ ﻓﻜﺬﺑﻮﻩ ﻓﻌﻘﺮﻭﻫﺎ ﻓﺪﻣﺪﻡ ﻋﻠﻴﻬﻢ ﺭﺑﻬﻢ ﺑﺬﻧﺒﻬﻢ ﻓﺴﻮﺍﻫﺎ ﻭﻻ ﻳﺨﺎﻑ ﻋﻘﺒﺎﻫﺎ ﻓﺴﻮﻯ ﺑﻴﻨﻬﻢ ﻓﻲ ﺩﺍﺭﻫﻢ ﻓﺼﺎﺭﻭﺍ ﺭﻣﻴﻤﺎ ﻭﺭﻣﺎﻫﺎ ﻓﺄﺻﺒﺤﻮﺍ ﻛﻬﺸﻴﻢ ﺍﻟﻤﺤﺘﻈﺮ ﻭﺍﻟﻠﻴﻞ ﺇﺫﺍ ﻳﻐﺸﺎﻫﺎ ﻓﺄﺗﻰ ﻋﻠﻴﻬﻢ ﻣﻦ ﺃﻣﺮ ﺍﷲ ﻣﺎ ﻏﺸﻴﻬﻢ ﻭﺍﻟﻨﻬﺎﺭ ﺇﺫﺍ ﺟﻠﺎﻫﺎ ﻓﺄﺻﺒﺤﻮﺍ ﻓﻲ ﺩﺍﺭﻫﻢ ﻛﺄﻧﻬﻢ ﻟﻢ ﻳﻐﻨﻮﺍ ﻓﻴﻬﺎ ﻭﻻ ﻳﺮﺟﻮﻥ ﻟﻬﺎ ﺛﻮﺍﺑﺎ ﻭﻻ ﻳﺨﺎﻓﻮﻥ ﻋﻠﻴﻬﺎ ﻋﻘﺎﺑﺎ

ﺍﻟﻠﻪ ﺍﻟﺬﻱ ﻟﻪ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﻣﺎ ﻓﻲ ﺍﻷﺭﺽ ۝ ﻭﻭﻳﻞ ﻟﻠﻜﺎﻓﺮﻳﻦ ﻣﻦ ﻋﺬﺍﺏ ﺷﺪﻳﺪ ۝ ﺍﻟﺬﻳﻦ ﻳﺴﺘﺤﺒﻮﻥ ﺍﻟﺤﻴﺎﺓ ﺍﻟﺪﻧﻴﺎ ﻋﻠﻰ ﺍﻵﺧﺮﺓ ﻭﻳﺼﺪﻭﻥ ﻋﻦ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ۝ ﻭﻳﺒﻐﻮﻧﻬﺎ ﻋﻮﺟﺎ ﺃﻭﻟﺌﻚ ﻓﻲ ﺿﻼﻝ ﺑﻌﻴﺪ ۝ ﻭﻣﺎ ﺃﺭﺳﻠﻨﺎ ﻣﻦ ﺭﺳﻮﻝ ﺇﻻ ﺑﻠﺴﺎﻥ ﻗﻮﻣﻪ ﻟﻴﺒﻴﻦ ﻟﻬﻢ ﻓﻴﻀﻞ ﺍﻟﻠﻪ ﻣﻦ ﻳﺸﺎء ﻭﻳﻬﺪﻱ ﻣﻦ ﻳﺸﺎء ﻭﻫﻮ ﺍﻟﻌﺰﻳﺰ ﺍﻟﺤﻜﻴﻢ ۝ ﻭﻟﻘﺪ ﺃﺭﺳﻠﻨﺎ ﻣﻮﺳﻰ ﺑﺂﻳﺎﺗﻨﺎ ﺃﻥ ﺃﺧﺮﺝ ﻗﻮﻣﻚ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ ﺍﻟﻨﻮﺭ ﻭﺫﻛﺮﻫﻢ ﺑﺄﻳﺎﻡ ﺍﻟﻠﻪ ﺇﻥ ﻓﻲ ﺫﻟﻚ ﻵﻳﺎﺕ ﻟﻜﻞ ﺻﺒﺎﺭ ﺷﻜﻮﺭ ۝ ﻭﺇﺫ ﻗﺎﻝ ﻣﻮﺳﻰ ﻟﻘﻮﻣﻪ ﺍﺫﻛﺮﻭﺍ ﻧﻌﻤﺔ ﺍﻟﻠﻪ ﻋﻠﻴﻜﻢ ﺇﺫ ﺃﻧﺠﺎﻛﻢ ﻣﻦ ﺁﻝ ﻓﺮﻋﻮﻥ ﻳﺴﻮﻣﻮﻧﻜﻢ ﺳﻮء ﺍﻟﻌﺬﺍﺏ ﻭﻳﺬﺑﺤﻮﻥ ﺃﺑﻨﺎءﻛﻢ ﻭﻳﺴﺘﺤﻴﻮﻥ ﻧﺴﺎءﻛﻢ ﻭﻓﻲ ﺫﻟﻜﻢ ﺑﻼء ﻣﻦ ﺭﺑﻜﻢ ﻋﻈﻴﻢ ۝ ﻭﺇﺫ ﺗﺄﺫﻥ ﺭﺑﻜﻢ ﻟﺌﻦ ﺷﻜﺮﺗﻢ ﻷﺯﻳﺪﻧﻜﻢ ﻭﻟﺌﻦ ﻛﻔﺮﺗﻢ ﺇﻥ ﻋﺬﺍﺑﻲ ﻟﺸﺪﻳﺪ ۝ ﻭﻗﺎﻝ ﻣﻮﺳﻰ ﺇﻥ ﺗﻜﻔﺮﻭﺍ ﺃﻧﺘﻢ ﻭﻣﻦ ﻓﻲ ﺍﻷﺭﺽ ﺟﻤﻴﻌﺎ ﻓﺈﻥ ﺍﻟﻠﻪ ﻟﻐﻨﻲ ﺣﻤﻴﺪ ۝ ﺃﻟﻢ ﻳﺄﺗﻜﻢ ﻧﺒﺄ ﺍﻟﺬﻳﻦ ﻣﻦ ﻗﺒﻠﻜﻢ ﻗﻮﻡ ﻧﻮﺡ ﻭﻋﺎﺩ ﻭﺛﻤﻮﺩ ﻭﺍﻟﺬﻳﻦ ﻣﻦ ﺑﻌﺪﻫﻢ ﻻ ﻳﻌﻠﻤﻬﻢ ﺇﻻ ﺍﻟﻠﻪ ﺟﺎءﺗﻬﻢ ﺭﺳﻠﻬﻢ ﺑﺎﻟﺒﻴﻨﺎﺕ ﻓﺮﺩﻭﺍ ﺃﻳﺪﻳﻬﻢ ﻓﻲ ﺃﻓﻮﺍﻫﻬﻢ ﻭﻗﺎﻟﻮﺍ ﺇﻧﺎ ﻛﻔﺮﻧﺎ ﺑﻤﺎ ﺃﺭﺳﻠﺘﻢ ﺑﻪ ﻭﺇﻧﺎ ﻟﻔﻲ ﺷﻚ ﻣﻤﺎ ﺗﺪﻋﻮﻧﻨﺎ ﺇﻟﻴﻪ ﻣﺮﻳﺐ ۝ ﻗﺎﻟﺖ ﺭﺳﻠﻬﻢ ﺃﻓﻲ ﺍﻟﻠﻪ ﺷﻚ ﻓﺎﻃﺮ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻳﺪﻋﻮﻛﻢ ﻟﻴﻐﻔﺮ ﻟﻜﻢ ﻣﻦ ﺫﻧﻮﺑﻜﻢ ﻭﻳﺆﺧﺮﻛﻢ ﺇﻟﻰ ﺃﺟﻞ ﻣﺴﻤﻰ ﻗﺎﻟﻮﺍ ﺇﻥ ﺃﻧﺘﻢ ﺇﻻ ﺑﺸﺮ ﻣﺜﻠﻨﺎ ﺗﺮﻳﺪﻭﻥ ﺃﻥ ﺗﺼﺪﻭﻧﺎ ﻋﻤﺎ ﻛﺎﻥ ﻳﻌﺒﺪ ﺁﺑﺎﺅﻧﺎ ﻓﺄﺗﻮﻧﺎ ﺑﺴﻠﻄﺎﻥ ﻣﺒﻴﻦ ۝ ﻗﺎﻟﺖ ﻟﻬﻢ ﺭﺳﻠﻬﻢ ﺇﻥ ﻧﺤﻦ ﺇﻻ ﺑﺸﺮ ﻣﺜﻠﻜﻢ ﻭﻟﻜﻦ ﺍﻟﻠﻪ ﻳﻤﻦ ﻋﻠﻰ ﻣﻦ ﻳﺸﺎء ﻣﻦ ﻋﺒﺎﺩﻩ ﻭﻣﺎ ﻛﺎﻥ ﻟﻨﺎ ﺃﻥ ﻧﺄﺗﻴﻜﻢ ﺑﺴﻠﻄﺎﻥ ﺇﻻ ﺑﺈﺫﻥ ﺍﻟﻠﻪ ﻭﻋﻠﻰ ﺍﻟﻠﻪ ﻓﻠﻴﺘﻮﻛﻞ ﺍﻟﻤﺆﻣﻨﻮﻥ ۝ ﻭﻣﺎ ﻟﻨﺎ ﺃﻻ ﻧﺘﻮﻛﻞ ﻋﻠﻰ ﺍﻟﻠﻪ ﻭﻗﺪ ﻫﺪﺍﻧﺎ ﺳﺒﻠﻨﺎ ﻭﻟﻨﺼﺒﺮﻥ ﻋﻠﻰ ﻣﺎ ﺁﺫﻳﺘﻤﻮﻧﺎ ﻭﻋﻠﻰ ﺍﻟﻠﻪ ﻓﻠﻴﺘﻮﻛﻞ ﺍﻟﻤﺘﻮﻛﻠﻮﻥ ۝ ﻭﻗﺎﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻟﺮﺳﻠﻬﻢ ﻟﻨﺨﺮﺟﻨﻜﻢ ﻣﻦ ﺃﺭﺿﻨﺎ ﺃﻭ ﻟﺘﻌﻮﺩﻥ ﻓﻲ ﻣﻠﺘﻨﺎ ﻓﺄﻭﺣﻰ ﺇﻟﻴﻬﻢ ﺭﺑﻬﻢ ﻟﻨﻬﻠﻜﻦ ﺍﻟﻈﺎﻟﻤﻴﻦ ۝ ﻭﻟﻨﺴﻜﻨﻨﻜﻢ ﺍﻷﺭﺽ ﻣﻦ ﺑﻌﺪﻫﻢ ﺫﻟﻚ ﻟﻤﻦ ﺧﺎﻑ ﻣﻘﺎﻣﻲ ﻭﺧﺎﻓﻮﻥ ۝ ﻭﺍﺳﺘﻔﺘﺤﻮﺍ ﻭﺧﺎﺏ ﻛﻞ ﺟﺒﺎﺭ ﻋﻨﻴﺪ ۝ ﻣﻦ ﻭﺭﺍﺋﻪ ﺟﻬﻨﻢ ﻭﻳﺴﻘﻰ ﻣﻦ ﻣﺎء ﺻﺪﻳﺪ ۝ ﻳﺘﺠﺮﻋﻪ ﻭﻻ ﻳﻜﺎﺩ ﻳﺴﻴﻐﻪ ﻭﻳﺄﺗﻴﻪ ﺍﻟﻤﻮﺕ ﻣﻦ ﻛﻞ ﻣﻜﺎﻥ ﻭﻣﺎ ﻫﻮ ﺑﻤﻴﺖ ﻭﻣﻦ ﻭﺭﺍﺋﻪ ﻋﺬﺍﺏ ﻏﻠﻴﻆ ۝

ﺕﺕﺕ ﺕﺕﺕ ﺕﺕﺕ

ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﻗﺪ ﻓﺮﻍ ﻣﻦ ﺗﺤﺮﻳﺮﻩ ﻭﺗﺴﻮﻳﺪﻩ ﻓﻲ ﻳﻮﻡ ﺍﻟﺠﻤﻌﺔ ۞
ﺍﻟﺴﺎﺩﺱ ﻣﻦ ﺷﻬﺮ ﺭﺟﺐ ﺍﻟﻔﺮﺩ ﺳﻨﺔ ﺍﺛﻨﺘﻴﻦ ﻭﺳﺒﻌﻴﻦ ۞
ﻭﺛﻼﺛﻤﺎﺋﺔ ﻭﺍﻟﻒ ﻣﻦ ﻫﺠﺮﺓ ﻣﻦ ﻟﻪ ﺍﻟﻌﺰ ﻭﺍﻟﺸﺮﻑ ۞
ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﺗﺒﻴﻴﻀﻪ ﻓﻲ ﻳﻮﻡ ﺍﻟﺴﺒﺖ ۞
ﺍﻟﺴﺎﺑﻊ ﻭﺍﻟﻌﺸﺮﻳﻦ ﻣﻦ ﺷﻬﺮ ﺷﻌﺒﺎﻥ ﺍﻟﻤﻜﺮﻡ ۞
ﺳﻨﺔ ﺍﺛﻨﺘﻴﻦ ﻭﺳﺒﻌﻴﻦ ﻭﺛﻼﺛﻤﺎﺋﺔ ﻭﺍﻟﻒ ﻣﻦ ﻫﺠﺮﺓ ۞
ﻣﻦ ﻟﻪ ﺍﻟﻌﺰ ﻭﺍﻟﺸﺮﻑ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ۞
ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞

۞ ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﺗﺒﻴﻴﻀﻪ ﻓﻲ ﻳﻮﻡ ﺍﻟﺴﺒﺖ ۞
ﺍﻟﺴﺎﺑﻊ ﻭﺍﻟﻌﺸﺮﻳﻦ ﻣﻦ ﺷﻬﺮ ﺷﻌﺒﺎﻥ ﺍﻟﻤﻜﺮﻡ ۞
ﺳﻨﺔ ﺍﺛﻨﺘﻴﻦ ﻭﺳﺒﻌﻴﻦ ﻭﺛﻼﺛﻤﺎﺋﺔ ﻭﺍﻟﻒ ﻣﻦ ﻫﺠﺮﺓ ۞
ﻣﻦ ﻟﻪ ﺍﻟﻌﺰ ﻭﺍﻟﺸﺮﻑ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ۞
ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞

ܐܬܝ ܠܗ ܒܪ ܐܢܫ ܘܐܡܪ ܠܗ ܐܝ ܐܢܬ ܗܘ ܡܫܝܚܐ ܐܘ ܐܝ ܐܢܬ ܐܝܠܝܐ ܕܢܒܝܐ ܐܢ ܐܢܬ ܐܝܠܝܐ ܕܢܒܝܐ ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ ܐܘ ܐܝ

ولا يجوز أن يكون الأول مضافاً إلى الثاني، لأن المضاف إليه لا يتقدم على المضاف.
وإن كان الثاني مضافاً إلى الأول، فإن الأول لا يخلو من أن يكون مضافاً إلى الثاني
أو غير مضاف إليه. فإن كان مضافاً إليه، فإن الثاني لا يخلو من أن يكون مضافاً إلى
الأول أو غير مضاف إليه. فإن كان مضافاً إليه، فإن الأول لا يخلو من أن يكون
مضافاً إلى الثاني أو غير مضاف إليه. فإن كان مضافاً إليه، فإن الثاني لا يخلو من
أن يكون مضافاً إلى الأول أو غير مضاف إليه. فإن كان مضافاً إليه، فإن الأول
لا يخلو من أن يكون مضافاً إلى الثاني أو غير مضاف إليه. فإن كان مضافاً إليه،
فإن الثاني لا يخلو من أن يكون مضافاً إلى الأول أو غير مضاف إليه. فإن كان
مضافاً إليه، فإن الأول لا يخلو من أن يكون مضافاً إلى الثاني أو غير مضاف إليه.
فإن كان مضافاً إليه، فإن الثاني لا يخلو من أن يكون مضافاً إلى الأول أو غير
مضاف إليه. فإن كان مضافاً إليه، فإن الأول لا يخلو من أن يكون مضافاً إلى
الثاني أو غير مضاف إليه. فإن كان مضافاً إليه، فإن الثاني لا يخلو من أن يكون
مضافاً إلى الأول أو غير مضاف إليه. فإن كان مضافاً إليه، فإن الأول لا يخلو
من أن يكون مضافاً إلى الثاني أو غير مضاف إليه. فإن كان مضافاً إليه، فإن
الثاني لا يخلو من أن يكون مضافاً إلى الأول أو غير مضاف إليه. فإن كان
مضافاً إليه، فإن الأول لا يخلو من أن يكون مضافاً إلى الثاني أو غير مضاف
إليه. فإن كان مضافاً إليه، فإن الثاني لا يخلو من أن يكون مضافاً إلى الأول
أو غير مضاف إليه. فإن كان مضافاً إليه، فإن الأول لا يخلو من أن يكون
مضافاً إلى الثاني أو غير مضاف إليه. فإن كان مضافاً إليه، فإن الثاني لا يخلو
من أن يكون مضافاً إلى الأول أو غير مضاف إليه. فإن كان مضافاً إليه، فإن
الأول لا يخلو من أن يكون مضافاً إلى الثاني أو غير مضاف إليه. فإن كان
مضافاً إليه، فإن الثاني لا يخلو من أن يكون مضافاً إلى الأول أو غير مضاف
إليه. فإن كان مضافاً إليه، فإن الأول لا يخلو من أن يكون مضافاً إلى الثاني

ܐܠܐ ܕܡܐ ܕܐܒܐ ܗܘ ܕܐܬ ܕܐ ܕܐ ܕܐ

ಅಂಕಿ ಎಂಬುದು ಒಂದು ಸಂಖ್ಯೆಯನ್ನು ಪ್ರತಿನಿಧಿಸುವ ಚಿಹ್ನೆ. ಅಂಕಿಗಳನ್ನು ಬಳಸಿ ಸಂಖ್ಯೆಗಳನ್ನು ಬರೆಯಲಾಗುತ್ತದೆ. ಅಂಕಿಗಳು ಸಂಖ್ಯೆಗಳ ಮೌಲ್ಯವನ್ನು ಸೂಚಿಸುತ್ತವೆ. ಅಂಕಿಗಳ ಸ್ಥಾನವು ಸಂಖ್ಯೆಯ ಮೌಲ್ಯವನ್ನು ನಿರ್ಧರಿಸುತ್ತದೆ. ಅಂಕಿಗಳನ್ನು ಬಳಸಿ ಸಂಖ್ಯೆಗಳನ್ನು ಬರೆಯುವ ಪದ್ಧತಿಯನ್ನು ಸ್ಥಾನಿಕ ಮೌಲ್ಯ ಪದ್ಧತಿ ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ.

ಅಂಕಿಗಳ ವಿಧಗಳು

ಅಂಕಿಗಳಲ್ಲಿ ಎರಡು ವಿಧಗಳಿವೆ: ಭಾರತೀಯ ಅಂಕಿಗಳು ಮತ್ತು ಅಂತರರಾಷ್ಟ್ರೀಯ ಅಂಕಿಗಳು. ಭಾರತೀಯ ಅಂಕಿಗಳನ್ನು ಹಿಂದೂ ಅರೇಬಿಕ್ ಅಂಕಿಗಳು ಎಂದೂ ಕರೆಯಲಾಗುತ್ತದೆ. ಅಂತರರಾಷ್ಟ್ರೀಯ ಅಂಕಿಗಳನ್ನು ಅರೇಬಿಕ್ ಅಂಕಿಗಳು ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ.

ಭಾರತೀಯ ಅಂಕಿಗಳು ೦, ೧, ೨, ೩, ೪, ೫, ೬, ೭, ೮, ೯ ಆಗಿವೆ. ಅಂತರರಾಷ್ಟ್ರೀಯ ಅಂಕಿಗಳು 0, 1, 2, 3, 4, 5, 6, 7, 8, 9 ಆಗಿವೆ. ಭಾರತೀಯ ಅಂಕಿಗಳನ್ನು ಬಳಸಿ ಸಂಖ್ಯೆಗಳನ್ನು ಬರೆಯುವಾಗ, ಸಂಖ್ಯೆಯ ಬಲಭಾಗದಿಂದ ಎಡಭಾಗಕ್ಕೆ ಅಂಕಿಗಳನ್ನು ಬರೆಯಲಾಗುತ್ತದೆ. ಅಂತರರಾಷ್ಟ್ರೀಯ ಅಂಕಿಗಳನ್ನು ಬಳಸಿ ಸಂಖ್ಯೆಗಳನ್ನು ಬರೆಯುವಾಗ, ಸಂಖ್ಯೆಯ ಎಡಭಾಗದಿಂದ ಬಲಭಾಗಕ್ಕೆ ಅಂಕಿಗಳನ್ನು ಬರೆಯಲಾಗುತ್ತದೆ.

ಅಂಕಿಗಳ ಮೌಲ್ಯ

ಅಂಕಿಗಳ ಮೌಲ್ಯವು ಅವುಗಳ ಸ್ಥಾನವನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಒಂದು ಸಂಖ್ಯೆಯಲ್ಲಿ ಬಲಭಾಗದಿಂದ ಮೊದಲನೆಯ ಅಂಕಿಯು ಒಂದರ ಸ್ಥಾನವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಎರಡನೆಯ ಅಂಕಿಯು ಹತ್ತರ ಸ್ಥಾನವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಮೂರನೆಯ ಅಂಕಿಯು ನೂರರ ಸ್ಥಾನವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಹೀಗೆ ಮುಂದುವರಿಯುತ್ತದೆ.

ಉದಾಹರಣೆಗೆ, ೫೬೭ ಎಂಬ ಸಂಖ್ಯೆಯಲ್ಲಿ ೭ ಒಂದರ ಸ್ಥಾನವನ್ನು, ೬ ಹತ್ತರ ಸ್ಥಾನವನ್ನು, ಮತ್ತು ೫ ನೂರರ ಸ್ಥಾನವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಆದ್ದರಿಂದ, ೫೬೭ ಎಂಬ ಸಂಖ್ಯೆಯ ಮೌಲ್ಯವು ೫ × ೧೦೦ + ೬ × ೧೦ + ೭ × ೧ = ೫೦೦ + ೬೦ + ೭ = ೫೬೭ ಆಗಿದೆ.

ڪاڪو ۽ ڪاڪي جي ڪهاڻي ٻڌائي ٿي.

ﻭﻟﻤﺎ ﺍﺳﺘﻘﺎﻡ ﺍﻟﺤﺎﻝ ﻟﻠﻤﻠﻚ ﺍﻟﻤﻌﻈﻢ ﻭﺍﻟﺨﻠﻴﻔﺔ ﺍﻟﻤﻜﺮﻡ ﺍﻟﻤﺆﻳﺪ ﺍﻟﻤﻨﺼﻮﺭ ﺍﻟﻤﻈﻔﺮ ﺍﻟﻤﻈﻔﺮ ﺍﻟﻤﻈﻔﺮ

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